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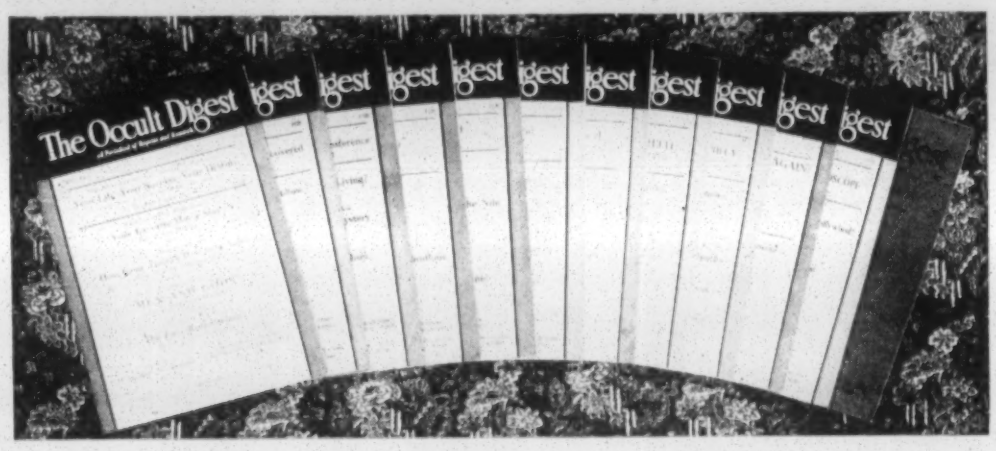


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# The Occult Digest

*A Magazine for Everybody*

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WE STAND FOR TRUTH UNMASKED — Make the world safe for INTELLIGENCE

VOLUME 11 — NUMBER 7


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**Published Monthly by EFFA E. DANELSON**

**1900 N. Clark Street, Chicago, Illinois, U. S. A.**

**Entered as second class matter January 23, 1925, at the Post Office at Chicago, Illinois, under Act of March 3, 1879. Notice of change of address must reach us four weeks in advance of next issue, giving old as well as new address. Duplicate copies cannot be sent to replace those undelivered through failure to send this advance notice. Writers of published articles are alone responsible for statements made therein. Publishers are not responsible for loss of or injury to manuscripts or art materials. Manuscripts should be typewritten on one side of sheet only, double spaced, with wide margins. Advertising forms close on 15th of second preceding month. Rates on application. Phone Diversey 5135.**

**Subscription Rates: United States, $2.00 a year. Canada and Foreign, $2.75**
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# Let Us Consider Life

*By* EFFA E. DANELSON

LIFE is that essence that permeates all space, building forms, creating energy and through its action individuality and independence of purpose, giving to each living thing its nature and mission. All life is governed by the one LAW, each specie according to its life stream functioning on one planet. The human specie being endowed with a great vision naturally accepts more responsibility and leadership, thus dominating the weaker ones of its species. This dominance by man has caused him to set a false law for his KIND, but man's law does not change the *creative law* which assembled his form and dominion. When man has gone the way of all vegetation, he finds himself still confronted with the necessity of action. As before, he staggers and struggles on making headway as his experiences hew or tear the fragments of his possessions. From each experience he writes a new law for himself. The one mistake he made in the beginning of his creative consciousness he continues to make, that of judging his fellow kin by himself and perforce making his law binding upon all of the kingdoms of *created life*. This process of evolution carries man through many dissolutions of form. When man's vision stirred within him he saw a new world peopled with new forms of action; as time went on, each incoming generation left landmarks as guideposts marked good and evil. This act created its own law and brought into being strife. Strife is the father of dominion and dominion brought Chaos. Out of this chaos following generations strove to bring order. Man having lost sight of the LAW that makes all created things KIN began his reign of terror upon all which were to him lesser kingdoms. Today evolution has somewhat cleared his vision and he is beginning to realize that the human family, as he so prates about himself, is not human at all, but just a creation endowed with a degree of creative power which is the only trait of distinction he has from other forms of life about him. View the world about you and make your own setting in this picture but realize every individual is a law unto himself and is responsible to himself for his own acts. Realize also that each one from the cradle to the grave must of a necessity rise or fall by the result of his own judgment of his own acts and realize also that each one must sooner or later find the perfect understanding of his law and when this realization becomes paramount, he has found the perfect way and his heavenly home, because he has found ***oneness of life.***

Man is prone to take his experiences as the LAW of Life and propounds this law as the whole *writ* to guide those whom he looks upon as less worthy than himself. This becomes more pronounced as he finds himself progressing. We find this trait of man carrying on after the dissolution of the physical body, each returning traveler setting the law by his own experiences, thus confusing testimony, creating new creeds and beliefs about Life after Death. We must take each one's story as his or her experience of life after death. Just as we look upon life on the earth plane, life is wonderful or dreadful, it all depends on the conditions under which we live and upon the teachings we absorb from our teachers and surroundings. We must make our own setting in the law, not make the law for our setting. We take with us into the next revision of life all that we created in the earth revision and just as we leave off the erroneous ideas formed in childhood as we progress, so will we lay aside the erroneous ideas formed before death after we realize and recognize the fullness of life after death.

When man can clear his vision before death he will bring back a clear conception of life after death to those who await his message. The most vital question of all to the human race is the one asked down the centuries: "If a man die, shall he live again?" which should be revised to read, "When a man leaves his physical form, is he still clothed in a form in which he carries on?" The first vital step to take in the education of the children is to answer this question by demonstration and not by religious platitudes which no really sane person believes any more. Let us have classes in our schools and colleges for the demonstration of this great knowledge which answers the age-old question that man never dies and carries on because the Law that brought him to his estate demands that he continue to be a good steward. As long as man is plunged into the premature birth-death, just so long will we be in ignorance of the real life after death. Teach the child that he may *see* the reality of life and he will avoid the pitfalls.

# EDITORIALS IN TUNE

## *Without Fear or Favor*

### Death Not a Mystery

MAN in his ignorance of the law looks upon death as a mystery, looks upon birth as a mystery also. Man looks upon every aspect of Life as a mystery that he is unable to solve with his five puny and deceiving senses. Man has set an entrenchment for his activities and refuses to enlarge his horizon. He has dug himself in, so to speak, with his limitation of vision.

Limiting his vision Man has made a hermit of himself and insists that each succeeding generation look through his telescope and accept its verdict. When one leaves the beaten path, he is a heretic, an agnostic or a lunatic. It depends upon how far afield of the accepted throng he roves and if he takes one step beyond his prescribed tether, he is insane and dealt with very severely. Woe to the infidel who dares to say "the only salvation for man is himself"—woe to he who presumes to set up an altar to common sense. Woe to anyone who even thinks that possibly the generally accepted theory of death can be even a shade not what it seems to be. Man has lain so long in the arms of Faith that it is a sacrilege to think of lifting the head to peer about. So long has humanity accepted the slogan of humility that it has become almost utterly speechless. A faint cry of protest is heard here and there but it is only a cry and soon stilled by the powerful public opinion brawl, *heads down*. Public opinion makes the law and distorts the vision.

We have a request from Bombay for our opinion on "The Nature of Death and Its Theological and Philosophical Aspects of Immortality. The Theories and Nature of Death." How can anyone hold a theory on the nature of Death? Death is inevitable and cannot be remonstrated with. Death is a *factor* in Life, non-combatable, elusive, yet a barrier that cannot be removed or conquered. Yet—death exists in word only because the process of death brings forth *life* more abundantly; it taketh away that part of our habitation that can be destroyed and leaves us fully clothed and equipped to carry on in an immortal habitation through another cycle of development. Theology or Philosophy has no part or place in the scheme of death's mission, neither of the twain can answer the age-old question, "If a man die, can he live again?"—neither can they give assurance to the mourner that their loved ones are saved. They can spread a smoke-screen for the mourner to relieve him of his money but it is only a smoke-screen and soon fades away. As a Christian Science Practitioner told me once, "My Philosophy leads me to the grave and there I stand stark mad; it cannot tell me where my child is." Theology wraps a cloak of platitudes about the mourner and bids them have Faith. "God giveth and God taketh" and we poor mortals must not question His Love for us. Had our friend asked us about the mission of death we would say, "Death is the messenger of Life, the Heralder of a new day, a new understanding of the law, an opportunity to wipe the slate clean of the old harassing things providing, of course, we have the *will* to do so and vigilantly proceed in the task. But death is not a paramount factor in life. We can wipe the slate clean and begin the new life here today; by tearing the veil from our eyes we prepare ourselves to face death intelligently and leave all rubbish behind when the door to our mortal life swings shut. Death sweeps everything before it, your life, your sins, your ignorance. Death takes no excuses, makes none and never makes a mistake. One thing in favor of death is this, it leaves you standing in your own tracks clear sighted because you become conscious of your power or your weakness and in that moment you realize that the change of garment has been made; you face cold facts. Theology or Philosophy cannot help you. When death's door opens, *knowledge* is your salvation. The cry of every soul is "If I had only known." Experience is our only Teacher before or after death.

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### The Fate of the Suicide

MANY questions have come to us asking for our opinion of the fate of the suicide. We have answered this question before but as no mind can be progressive and stand still on any subject we will again give our opinion.

Death is a factor in Life, Birth is a factor in Life, Premature Birth brings hardships and great care of our bodies to those who accept the office of caretaker, whether it be parents or strangers. We are watched over, fed, kept warm and all our needs supplied insofar as the attendant understands our condition and needs in practically the same manner of routine which is carried on with the child who awaits the full time of preparation for birth that Nature has allotted for that process of gestation.

# WITH OUR TIMES

BY EFFA DANELSON

The child that was prematurely born has that much more life in the outside world, whether to its benefit or loss depends on its vitality, its power to respond to its care or to resist the over burden placed upon it by its premature birth. It is generally conceded that such children lie rather dormant while Nature is finishing the formation of its physical body but when this process is completed it becomes a normal child, often surpassing other children in the family, both physically and mentally. What caused this premature birth is never a question to hinder its growth in becoming a strong and healthy man or woman.

Ninety-five per cent of Deaths are suicides according to history. The man or woman who eats, drinks or smokes their way into the grave is a suicide because they have broken Nature's law and die prematurely. Whether a man ends his life quickly or slowly, by his own hand, is knocked down and killed by an automobile or killed by chance or by the state, places no more responsibility upon him than do the causes which gave him premature birth. Life itself goes on unbroken; what does matter however, is the training the person had, the understanding of Life that was theirs, for as they believed, so are they. Usually, such an one is seized with a gripping fear mingled with remorse. Their condition from then on depends entirely upon their ability to shake off their delusions. If they fall into the hands of impostors who befuddle their mind still more they will go through the Orthodox Hell to expiate their supposed crime. If they fall into the hands of the advanced groups who are trying to uproot false ideas of Life after Death they will rapidly recover their equilibrium and seek to serve humanity to round out their earth experience; or perhaps—and this is a *ninety-nine* chance to *one,* they will be so glad that they will devote their time to learning to live in their *new vibration.* All persons who die before they have gained sufficient knowledge to make the transition consciously find themselves handicapped by their own ignorance of the Law and have to be cared for by those who have preceded them.

Once the world can free itself from that old bondage of ancient religion and think *sanely* and *constructively* about Life after Death, people will meet Death intelligently and will die consciously. When people die in the positive knowledge of a natural Life after Death they can prepare their friends for their journey and leave their earthly affairs well attended to. The deathbed will then be joyous with well wishes and messages to be carried to those who have gone before. When their knowledge of Life after Death can be grasped by ALL, we will no longer fill the spirit world with criminals and debased minds to return in their ignorance to continue their debauchery through others.

False interpretations of Life in the hereafter are only possible because of the false teachings which people carry with them when they die. Man, with his telescope, denying everything beyond his physical vision—man with his Bible blindfolding his eyes — man with his shortsighted comprehension of Time and Space, measuring possibilities by his limited power of comprehension, is robbing the world of its inheritance to a full knowledge of Life after Death. He is standing as it were on a precipice and will not turn back because he is living in the centuries of his father's ideas. Our daily papers, our great magazines, our educators, are willfully enslaving the world by their vicious propaganda against the progressive ideas about Life after Death. They believe in the flying machine, in the radio and they want all the comforts of this advanced age but there they stop. If you try to uproot the candle light of the Bible or displace the donkey for travel they shout "blasphemy, heresy, witches." Intelligent men and women in business, in politics, in society learn all they can about this Life but they want us to leave Death and our disposition of Life after Death to God and the Devil; we must live by faith—we cannot *know;* they cry "arrest the disbelievers—jail them. Our beliefs must not be uprooted."

My inquirers, Life after Death holds no mystery, no pitfalls or bondage for those who *know* the Law. The cause of Death is not the creator of your condition. The creator of your condition after Death is created daily through Life and depends wholly and entirely upon how much enlightenment you have given yourself about this great Country of the Dead, their modes of travel, their customs and their language. You must have the same general knowledge you would were you to go to any other foreign country.

After all is said that mortal man can say, we are all bound for a foreign port and the majority of the human race has neither chart nor compass to guide him, not even a map from which he can form a picture of the country he is destined to reach. The fate of the suicide is no more precarious than the fate of the man who dies from a fall from an airship, a moving train, from the surgeon's knife or if he dies by the decree of the State. The cause of Death does not make the Law.

# On the Development of Magical Powers

*By* RAQUEL MARSHALL

AS A RULE, when the dawn of Occult Light begins to be felt for the first time breaking over the mind and heart of one just emerging from an orthodox or materialistic point of view, the first interest aroused is the possibility of obtaining magical powers, clairvoyance, clairaudience, etc. Too often Occultism means to the tyro only the ability to see into the future and to see and communicate with the so-called dead.

Powers which seem magical to the uninitiated are indeed the accompaniment of development, but they are not an end to be gained in themselves. True self-development is the aim of every student of the Ancient Wisdom, from the beginner to the Elder Brother, but a great deal of confusion and often much harm results from premature rushing into things, a sort of hot-house forcing of certain sides of the psychic nature which only brings about loss of balance and sometimes actually retards rather than accelerates true development.

This is due mostly to two things, ignorance of the constitution of the human being and a confusion between the terms psychic and spiritual. Under the pretense of teaching "spiritual" development there are innumerable schools of "sitting for development," teachers ranging from the veriest charletans to sincere but misinformed mediums.

It is not many years since the true nature of man was taught only to those who had passed the first degrees of Occult study, and hence these facts were, and still are, couched in terms which are difficult for the layman to comprehend clearly. There still lingers in many occult books a tendency to conceal the simple and beautiful truths of Ancient Wisdom behind obscure phrases and symbols, in a sort of code. This is partly a tendency left over from the centuries of persecution, when to so much as mention occult matters was to become a candidate for the torture chamber and the burning stake, and partly due to the inadequacy of Occidental languages to express abstract principles and experiences for which there are no parallels in the world of materialistic images.

There is still a tendency to conceal the Ancient Wisdom behind symbols and parables. Symbols indeed are often far more subtle in conveying ideas from brain to brain than words.

However, this is an age when things which have been long hidden are being brought to light, and the seeds of Wisdom are being broadcast from the hands of the sowers to fall where they may. A surprisingly large number fall upon fertile ground, for this is the Age of the Water Bearer, who has sprinkled and fertilized the souls of men.

One of the first misapprehensions under which the beginner in things occult labors is the true meaning of many words, Magic for instance; if one looks in the usual desk dictionary one finds it a synonym for "sorcery, necromancy and supernatural powers." These meanings are the over-lay of centuries of indifference and ignorance upon the part of the general public. Magic, as one finds if one goes to a dictionary which gives the derivatives and roots of words, comes from the Persian word Magi, meaning wisdom. Magic is not sleight-of-hand nor trickery, but is the work of wisdom and deep knowledge of Nature's laws.

We can all be magicians, and are magicians in so far as we use powers latent but undeveloped in us all. Scientific inventions, such as the radio and telephone are "magical," for they come from a deep study of natural laws far beyond the comprehension or ability of the layman in such matters. They are performances with natural agencies possible to those who through study and "in-sight" have achieved knowledge of fundamental laws resulting in the manipulation of ordinary things in an extraordinary manner. To the savage, ignorant even of the existence of Nature's inner laws, modern inventions are a source of wonder and terror. Our own estimable but ignorant ancestors would have burned Edison and Marconi and Bell at the stake for traffic with the devil, as they burned Gallileo and Bruno and many another searcher after magical wisdom.

As it is with the word magical, so also with the word Occult. Occult means hidden, that is hidden for which men do not search, or only search superficially and then say it does not exist. All of Nature's fundamental laws, whether of ballistics or chemistry, are hidden deep. As is said in the Chandogya Upanishad, "Just as those who do not know the spot might go over a hidden treasure of gold again and again, but not find it, so do all creatures here go day by day to the Brahma-world but do not find it, for truly they are carried away by what is false."

The Brahma-world is the world within ourselves, the golden treasure hidden, occult within us. Those are Occultists who study its hidden laws and strive to find its inestimable treasures.

Before we can awaken the powers hidden within ourselves and operate them according to their laws, we must know something of our own construction as a whole lest we too "be carried away by what is false."

To the average person, upon the eyelids of whose soul the Light of true Dawn has not yet shone, man is divided, roughly, into what he calls "body and soul," matter and spirit. However, to study occult things, however slightly, is to become aware that a more complete and subtle division is necessary. If one plunges into the mazes of Hindu or Theosophical writings, one is likely to become lost amid Sanskrit terms, which though they are exquisitely subtle and accurate, are difficult for anyone but a scholar to fully understand. On the other hand, if the average person takes up psycho-analysis with Jung and Adler, and to some extent Freud, he approaches, as they do, the edges of analysis of the intricate being Man, but only within certain very narrow limits of one department. Psycho-analysis at present occupies itself far more with the study of the sub-normal and abnormal departures from the normal than with the man as a whole. Yet ever-increasing strides are being taken along this line to bring to modern notice and acceptance the Wisdom known of old to many. Recently Doctor Rhein of one of the Southwestern Universities declared from observations of students in the psycho-analysis clinic that clairvoyance and clairaudience are not abnormalities but are normal to everyone, though undeveloped in the majority. A far cry for a University Professor!

Man is indeed composed of the two aspects of Spirit known as body and soul. The usual inclination of the religiously-minded, once the attention is centered upon the soul, is to regard the body as a mere encumbrance and to concentrate exclusively upon the soul. This is one of the worst of errors and has led to confusion and sickness, insanity and despair.

The Ascetic idea has done more harm to all religions, both Occidental and Oriental, than any other factor, upsetting as it does the human balance and setting up a false standard. One is accustomed to speaking of Christianity as an Occidental religion, though as a matter of fact Jesus was an Oriental Jew and based his teachings upon Hindu and Egyptian precursors of Judaism. Light has ever come through the door of the East.

As long as one is living in and functioning upon the material plane, and living in and using a physical body, whatsoever he learns must come to him through the body. The body is not a "chunk of mud" as a certain teacher who should know better contemptuously referred to it, but a most delicate and precise instrument of knowledge. How perfect the brain can become when the body is trained and purified and enabled to transmit vibrations from superconscious levels, the true and advanced Occultist knows and has ever known.

(*Continued next month*)

# PHRENOLOGY

## *Personal Problem Guidance*

*By* DR. JOHN T. MILLER

Editor of *The Character Builder*

IN A SENSE, all guidance is personal problem guidance. But the kind that is most difficult to remedy through mental methods only is that caused by lack of employment and difficulty in getting the necessities of life in these trying times. Social adjustments will help to remedy these. Child, vocational and parental guidance require different treatment. These are with us whether we live under individualism or collectivism.

Our daily contact with personal problem guidance shows the crying need for such service in every community. For such work a knowledge of the science of Phrenology is as essential as the architect's plan is in erecting the most elaborate buildings. We must study mind in its normal expressions in order to understand mental abnormalities.

A number of years ago a brilliant woman came to us seeking mental relief. She had been in the mental hospital for a long term and found herself in need of mental adjustments at that time. After listening for some time to the very checkered career the woman had led, we said to her "that it was remarkable for her to confess all those things to a stranger." She replied: "Am I mistaken? I was told I would find a sympathetic friend here." She was told to continue until she removed the bile from her mind. Her greatest need was a sympathetic listener. After she had finished her story she was given help in making the mental adjustments that were needed. She came for a number of interviews and then said to us, "You will never know the value of the help you have given me."

This woman was afterward married and outlived her husband. She wrote a book that Bernard Shaw said was one of the most remarkable ever written by an American. Judge Ben Lindsey reported her case as remarkable in his latest book. She has retained her health for twenty years under trying conditions and is a witness of what might be done for many thousands of distressed minds in all parts of the world if a guidance center were made a part of every school system. The preventive work that can be done at such centers will lessen the need for curative work. The voice of the past has been rescue, cure, punishment, law-enforcement. The voice and service of the future must be prevention, human conservation, character building by removing the causes of vice, crime, disease, poverty and other causes of human distress.

A knowledge of the forty-four primary elements of mind and how to study them is as essential in making the best of life as an architect's plan is in erecting the most elaborate building. Every power of mind is good if it is used right. All evil comes into the lives of people through the misuse of the elements of mind and the organs of the body. There is very little time given in schools to the study of the body which is merely the house in which the mind lives. One of the greatest weaknesses of education today is that most boys and girls graduate from the grade school, from high school, and even from college without getting a single lesson on the study of mind, although this study can be so simplified that children from the beginners' grade up are keenly interested in it and from it learn to rule themselves.

For the study of self it is not necessary to localize the powers of mind in the brain, but to study others we must not only know the brain centers through which all the elements of mind function but also how to study the proportionate developments of the various centers. It is now generally recognized by psychologists that the base brain is devoted to the appetites and passions while the upper centers are called the center of control. These higher centers are used by the intellectual, creative, moral and spiritual elements of mind.

### *Powers of Self-Preservation*

The elements of mind devoted to self-preservation are appetite, acquisitiveness, thrift, reserve, energy, courage, love of life. Appetite is the monitor that reminds us when the body needs nourishment. The abuse of it is in drunkenness and gluttony. Acquisitiveness causes people and some animals to store away foods in times of plenty for use in times of need. The abuse of it is in grand theft and gambling. When thrift is strong and active, it gives a tendency to hold what has been acquired by acquisitiveness, the abuse of it is in petty theft. Acquisitiveness is strong in the gambler, thrift in the miser. Reserve gives tact and discretion, its abuse is in foxiness, lying, double-dealing, sneakiness, secret diplomacy, etc. Energy gives force to the character and is shown in activity, the abuse of it is in temper and high strung nerves. Children who have this tendency strong should be protected from earliest childhood from teasing and other things that irritate them or arouse their temper. Courage gives power in self-defense or the defense of others, the abuse of it is in quarrelsomeness, fighting and war. Acquisitiveness and courage in their perverted state have been the chief causes of war. Love of life gives a desire to live and a dread of disease and death. These powers of self-preservation are located in the temporal lobes of the brain, in front, above and back of the ears. When they are strong the head is broad in that region as in the lion, tiger, bear, bull-terrier, cat, eagle, hawk and owl. When they are deficient the head is narrow as in the deer, sheep and hare. In broad headed people they are strong, in narrow headed people they are deficient.

### *Social and Domestic Affections*

The social and domestic affections are friendship, love of home, conjugal love or the mating instinct, parental love or the parental instinct, amativeness or the racial instinct. Friendship shows in sociability and is deficient in hermits. The dog shows more of it than any other animal. The abuse of this is in aimless and useless social activities on the part of the idle rich and their slavish imitators among the poorer class. Now that labor-saving machinery will give people more leisure than ever before one of the greatest needs in education will be to teach methods of wisely using leisure time. Love of home gives a desire of having one place that can be called home. "There is no place like home." Persons who have it strong become homesick when they go away from home. The cat has this instinct much stronger than friendship. The mating instinct gives a desire to have a lifetime mate. The numerous failures in this field in our so-called civilization show that before selecting their lifemates young people should be advised regarding the mates to whom they are best adapted, for domestic harmony and race improvement. In developing the new social order that will result in a far better civilization than the world has ever known this phase of education will receive due emphasis. Parental love gives fondness for children. When it is abnormally strong parents will spoil their children through over-indulgence unless they give reason rule over feeling, when deficient parents are cruel to their own children. The racial instinct gives the divine creative power necessary to perpetuate the race and yet the abuse of it causes more discord, disease and misery than does the abuse of any other of the 44 primary elements of mind, unless it be appetite for food and drink. All these abuses will be reduced to a minimum when education is devoted to character building and not to getting credits in more or less useless studies for graduation. Boys and girls must be given training in correct habits of eating and drinking and in proper sex control. Now young people are being educated as if they were sexless beings and humanity suffers daily.

### *The Intellect*

The intellect consists of perception and memory of individuality, form, size, weight, color, order, number,

(*Continued on page 27*)

# The Seven-Fold Law of Spiritual Progress

## *A Definite Method for Training the Subconscious*

### *By* ANNIE S. GREENWOOD

Reprint from *Nautilus Magazine*

WHENEVER he chooses to do so, man may recognize, accept, and express the I AM Power within him, and thus meet all the needs of life successfully. He does this by means of seven definite steps.

Horatio Dresser says, "Spirit never intrudes." The Inner Wisdom does not thrust Itself upon us. It awaits our invitation. This marvelous I AM Power and Wisdom with which we are all potentially equipped lies quiescent within us as does electrical power in the universe. We may recognize it, desire it, appropriate it, and use it whenever we wish, but until we do, it remains unassertive. We must take the initiative. This is because man is created to think his own way out into development and final mastery. All through the ages man has been surrounded by electricity, but it did him no good until he became aware of it, learned its laws, adjusted himself to its requirements and then took advantage of it in a thousand ways so that it might serve him.

This is the seven-fold law of progress:

1. *Sense a need of Something Greater.* The recent years of economic depression have shaken us out of our complacency and self-sufficiency and have shown us very clearly that Something Greater was needed. Our much boasted independence has not been the bulwark of safety we thought it to be. Something is wrong. The very fact that we are aware of this is encouraging; for, until man knows his need, he seeks no help and makes no progress. We have taken the first step in this self-initiated growth.

2. *Find that Something Greater.* Agelong has been the quest of man for that which should bring him completion. Vainly the prophets and seers of all ages sought to show man the presence of this Inner Power, always accessible. The life and teachings of Jesus demonstrated it perfectly, and now, many centuries later, we are slowly waking up to understand it. What we need is a consciousness of that relationship which he so simply expressed in the words, "I and the Father are one." It is man's knowledge of his own "I AM-NESS" because he is a son of God that is needed to make life a successful consummation of all he wishes. When he finds that, he exercises God-Power in the control of his affairs.

3. *Learn how to secure it.* An acceptance of this relationship, both consciously and subconsciously, is the third step. To train the conscious mind in this acceptance it is necessary to have definite devotional periods when one not only thinks of God and worships Him, but also definitely *exercises the mind* to understand Him and to partake of His qualities. Quiet contemplation will calm the emotions and make the mind receptive. Constructive thinking can then proceed. The mind should dwell on the specific qualities of God, such as Life, Love, Intelligence, Power, Peace, Beauty and Joy. Take time to consider the perfection of each of these qualities. Follow this with: "Because GOD IS, and because He made me in His image and likeness, therefore I AM also Life, Love, Intelligence, Power, Peace, Beauty, and Joy." Continue this contemplation until really conscious of being these qualities. In this way you avail yourself of your "I AM-NESS," which is this "Something Greater" for which you seek.

Train the subconscious mind by choosing one of these qualities and definitely impressing it upon the subconscious mind just as you are going to sleep at night. Spend at least a week on each one of the seven qualities named, then continue to work on the group as a whole. Some such statement as this would be effective: "Subconscious Mind, I charge you that God is Love and that I, His son, am also Love—a beautiful love that loses itself in service of others and that seeks no selfish ends. Bury this deep and make it a part of my automatic equipment so that it shall serve me at all times." Feel this deeply, believe it, reiterate it, and fall asleep knowing that the subconscious attends to it.

4. *Become acquainted with the requirements of this Something Greater.* Step Three fits the mind so well for Step Four that at once one sees what these requirements are. This Something Greater for which you are seeking is *Life*. You know that the essentials of Life are vitality, growth, progress, activity, self-expression. Knowing what *Love* is, you cannot help knowing its requirements. Go on through each of the seven qualities of God, making them clear and vivid until you feel actually acquainted with them. The psychological law that the mind takes on any characteristic which it contemplates comes to help you here; *you become these qualities.*

5. *Adapt yourself to its requirements.* This is the test. This is what makes the whole procedure practical. Having learned the laws of electricity we do not try to change them, nor do we ignore them. A few generations ago electricity was but a "Something Greater" with which man was becoming acquainted. Very wisely he learned to adapt himself to its requirements and now, behold! we touch a button and almost any modern miracle of utility springs into activity at our bidding. The lesson is obvious. This I AM Power is the "Something Greater" which we are now desiring. We must learn its requirements and adapt ourselves to them. By practicing ourselves in *being* these seven qualities of God we perfect that adaptation, and the power is ours!

6. *Make use of the power.* That is why we have taken these steps. Our meditation and study must result in the expression of this "I AM" Power. We find that as active agents we can use it to carry on God's work in every detail of our everyday affairs, making ourselves effective, happy, and successful.

7. *Enjoy the advantages and privileges it brings us.* To know that one is partaking of this power is a joy so great that it must be experienced to be understood. Now you can create that which is for your highest good. You can "decree and it is established unto you." Do you need more money, increased possessions? No! Your real

(*Continued on page 25*)

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### *Salute*

*by* BERTHA LOVELACE STICKNEY

And, if you think I died in vain,
That my young life was lost to greed,
If fire and shell and cold and pain
Are things to which your soul gives heed—

And, if you think the patriot's call
Is but adventure, misconstrued,
That in my death you lost your all,
And bitter do you find the rood—

Lay these aside—it's trivial worth—
Such things as these are all of earth.
Your pain, your tears, lay these aside,
And in our joy let us abide.

You taught me always right to live,
You taught me always self to give,
So now be proud you fitted me
For this rich life—I'll always be.

For death is Life. It's always Life
To leave an earth of pain and strife,
To leave a world of wind and tide
For one where love and peace abide.

For man, at best, is purely Soul,
To find its home the only goal.
If earth he leaves in early life,
He misses only grief and strife.

My home is on a distant star,
My home is, also, where you are,
I often linger near your chair
And softly touch your lovely hair.

And, if you knew that I was there
Instead of here, oft' in a while,
I'd carry with me from your star
The radiant welcome of your smile.

# Knight Errant of the Zodiac

*By* ELBERT BENJAMINE

*President of the Church of Light*

*Elbert Benjamine*

ONLY since the World War, when bureaus were established to create a public opinion favorable to certain plans regardless of their merit, has the term Propaganda, which is the Keyword for the last decanate of Aries, fallen into some disrepute. Its original meaning was that of an organization by which some doctrine or system of principles was disseminated.

People born from April 11 to April 21 are observed to have a spontaneous enthusiasm for ideas and plans which interest them, and a special ability to impart similar enthusiasm to others. It is not enough for them to believe some doctrine is well worth while; they must also broadcast it to the ends of the earth. And they are as quick to attack falsehood and corruption as they are to strive for world-wide recognition of such truths as they have found.

The ninth house of a birth-chart, over which Sagittarius has natural rule, governs long journeys and air travel which is not merely local; also teaching, lecturing, preaching, publishing, radio broadcasting, and all other means by which opinions are expressed to others. The Sagittarius decanate of Aries, therefore, relates somewhat to these things. Thought, which is thus expressed, is the swiftest of all things in its flight, speeding with the wings of thought being a literary expression used to convey the same idea that the ancients did when they pictured wings on the feet of Mercury and Perseus.

In addition to the wings on his feet, which Greek legend says were furnished by Mercury, the ruler of thought, Perseus is equipped with a sword, the tip of which is as close to the line which cuts off the old zodiacal circle and starts the new as it can be and yet follow Triangulum and Eridanus where their outlines are farthest west in longitude. You will remember that David of the Bible had no sword at the start of his conflict with the giant, but that he used one in victory to sever the head—which Aries rules—from the body of the fallen Goliath.

The severed head which constellated Perseus holds is not that of the biblical personification of greed and selfishness, but that of the Gorgon Medusa. In the Bible story it was not David, but Goliath, who wore the helmet, now seen on the champion of truth and righteousness. Also a famous shield, carried by another, went before Goliath; but in the Greek story is used by heroic Perseus, and is not pictured in the heavens.

To understand these stories of David and Perseus it must be recognized that the ancients knew what modern astrologers grant, that people born with the last decanate of Aries dominant are natural champions in the cause of truth and ever fighting to destroy greed, licentiousness, and those materialistic trends which fasten shackles on the soul.

In both stories a stone appears, one the smooth white pebble of scientific truth, of material knowledge completely understood, which vanquishes selfishness through the realization that its crystallizing power so narrows the field of accomplishment that its own ends are defeated. The gross, the bestial, the greediness which seeks its own pleasure and welfare only, as typified by Goliath, when seen in the light of careful reflection, are not the way even to the highest material pleasures. Enjoyment of life, even physical enjoyment, is dependent upon appreciation of quality. It is dependent upon a responsiveness to the aspirations of others, and a progress toward refinement, both of which are denied by impervious selfishness.

This aspect of the matter, and that of the influence of licentious thought to coarsen and harden, is made quite plain in the legend of the Medusa, whose hair was serpents, so awful in appearance that whosoever looked upon her was immediately turned to stone.

Perseus, picturing the Jupiter-decanate of Aries, was the son of Jupiter and the favorite of Minerva, a goddess who, as personifying the mental rather than the sporting side of Jupiter's dual sign, sprang without a mother, full-armored from the brow of this Sagittarian ruler.

Minerva is mentioned only because, when Perseus decided to rid the world of the wicked Medusa, she furnished

(*Continued on page 29*)

PERSEUS ♈–♐ Propaganda

*Courtesy of the Church of Light*

# Practical Lessons in Palmistry for the Lay Reader

## *By* ALICE DENTON JENNINGS

*Alice Denton Jennings*

(*Continued from last month*)

THE importance of the line of head cannot be overestimated, as it is this line that gives indications as to the mentality, the talents and the inclinations. Though other lines may be missing from the hand, this line is rarely so. The commencement and end of this line should be clearly noted, for this shows the direction towards which the mentality is inclined to develop.

In most instances the line of Head will be found to start from the line of life, to which it is slightly attached, or there may be a more or less wide space separating the two. In other instances it may be found starting at various points lower down the line of life. Its course should be somewhat sloping as it traverses the hand, ending at some point towards the percussion or the outside of the hand. The following chart will be found to be of aid in diagnosing the beginning points of the head line:

Slightly touching the line of life at its beginning gives talent, energy and determination of purpose.

Closely entwined with the line of life at its beginning indicates sensitiveness and a nervous temperament. Often there is an excess of caution caused by over-sensitiveness.

Where the space is wide between the line of head and line of life the indications are of one who will be rash, imprudent and rather foolhardy. Where the space is less wide, of course these indications are modified.

Where there is only a slight separation from the line of life in the beginning, logic, reason and sound judgment are indicated. Where there is strength shown in the thumb, these qualities will be intensified.

The following chart will be found to be of aid in diagnosing the termination of the line of head:

When ending in a slope at the side of the hand, the tendencies are towards the imaginative.

When extremely long and straight and terminating towards the side of the hand, it usually denotes one of more than ordinary intellectual gifts.

When very straight and ending about the middle of the hand, it tells of one thoroughly materialistic, and to whom the practical side of life has the strongest appeal.

As a general classification, the line of head is either long or short. The long line of head indicates much versatility, and the power of taking in many subjects. Care should be taken, however, to distinguish between the individual who can learn or memorize easily. For real ability, the thumb itself and the little finger must be considered. The thumb represents the will-power of the individual, whereas the little finger, called the finger of Mercury, represents the quickness or the activity of the mind. The deeper the line, the greater the power of thought, as shallow lines show little concentration. The color indicates the vitality of the line itself, pink being the ideal color, and all other shades of pink grading the line either up or down. Therefore in summarizing, the perfect line of head is the long, clear, gently sloping line, pinkish in color, showing depth, although not too deep. All judgment as to the line of head should be guided by this type of line. In diagnosing any line, proportion should be observed, therefore, the deduction to be drawn is always that the shorter the line of head, the less the idealistic, broad-minded, level-headed type of individual. The short line, especially on a hard hand, typifies the hard taskmaster.

The following chart will be found of aid in diagnosing variations in the line of head.

Where the line itself presents a wavy appearance, the indications are of a want of fixity of ideas.

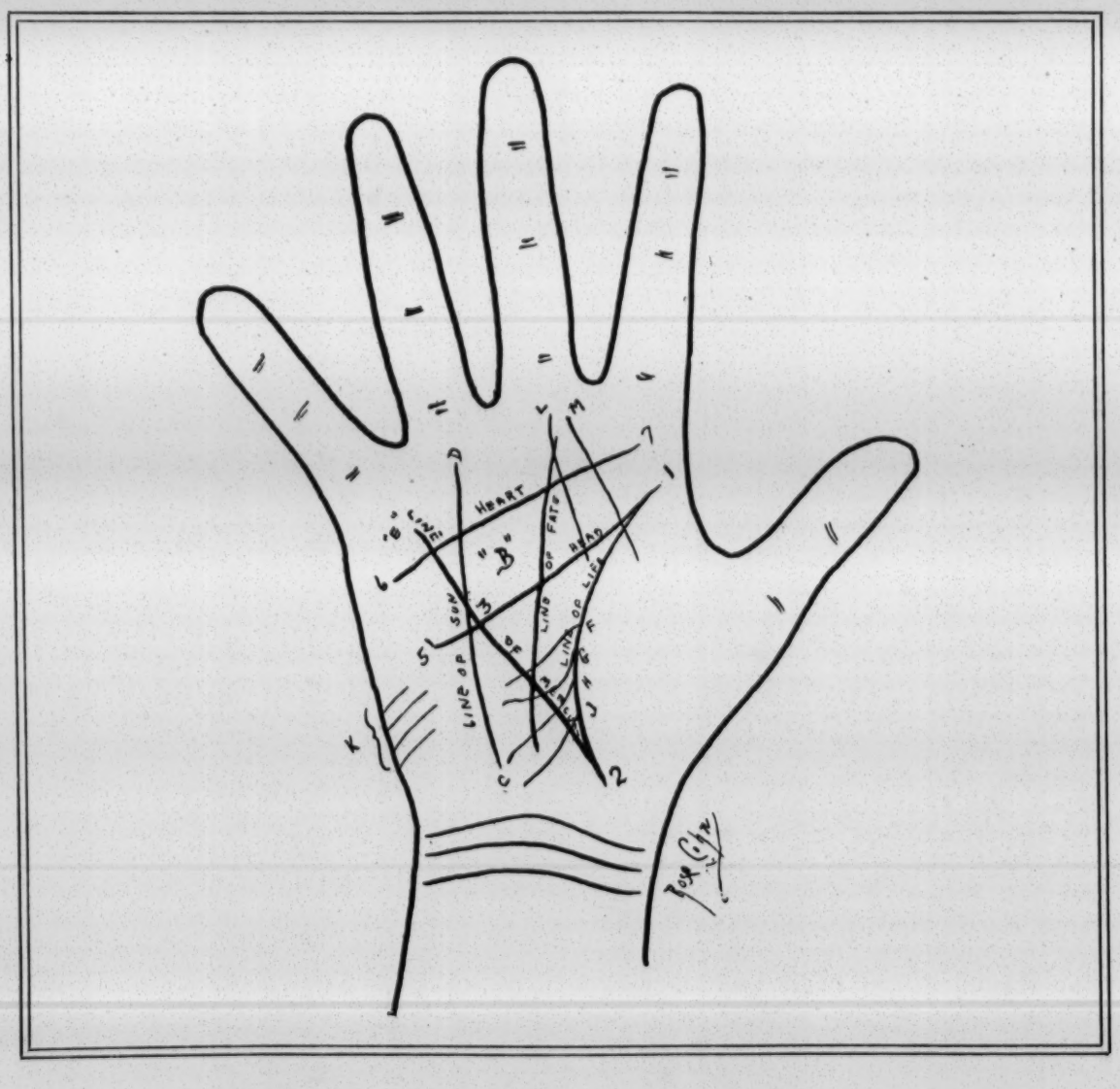
Where the line appears to deflect, either up or down, the periods where these deflections appear represent the period of optimism, elation, or conversely, depression, and often periods where the mind itself seems less active, therefore decisions made during these periods are not as favorable as they would be had the decision been made or the conclusion arrived at when the line of head is at its best. The time element in cases of this kind should be judged from the appearance of the fate line at about the period in life when these depressions appear.

Where the line of head terminates in a fork, this indicates a remarkable power of grasping the personal advantage to be derived from any project.

Where a branch line from the head line rises and joins the line of heart, the indications are of a great affection that for the time being, at least, will completely dominate the life.

Where there is a branch from the line of head, that runs upward and

(*Continued on page 31*)



# SCIENTIFIC HEALING

## *X-Ray Vision as an Aid in Diagnosis*

### *By* CAROLINE R. CLARKE

BEFORE entering into the discussion of X-Ray work as practiced without the aid of instruments, it would be beneficial, I believe, to explain what some of the main facts of interest are, and how X-Ray treatments result from X-Ray vision—there being a great similarity between X-Ray as discovered and employed by Science and X-Ray produced by means of the human eye.

An X-Ray, as is commonly known, has the attribute and power of penetrating objects which are impervious to ordinary light. How powerful such a beam of X-Ray is, is shown by the fact that it is often used in hospitals to stop profuse bleeding, or hemorrhage. The X-Ray beam or light is focussed on the spot where the hemorrhage is. Such a beam contains a certain amount of heat which, in turn, dries up certain chemicals in the blood, causing it to stop flowing. Could doctors use X-Ray vision to produce the same effect—that is, could they but learn how to use the eye as the medium for directing the same ray, instead of using instruments as they now do, and, too, in the same way learn how to penetrate objects impervious to ordinary sight, what a tremendous advantage would be theirs over present methods. That such will eventually be the case is in the very nature of things, man progressing as he is, from day to day.

Another discovery in the use of X-Ray and one with which we are more immediately concerned, was made when the new radiations showed themselves capable of producing considerable effect on photographic plates.

It is understood that a beam of X-Ray, on passing through a crystalline medium — crystalline meaning transparent—will give a series of beams whose positions can easily be predicted beforehand. and which furnish a diagram of spots on a photographic plate placed perpendicular to the incident beam.

Referring again to the eye, the main instrument used in this branch of our healing work, we have what is called a crystalline lens which is the highly transparent biconvex lens-shaped part of the eye serving to focus the rays of light. When light strikes the eye, there are parts of it that become transparent like crystal; there is the central opening called the pupil, which contracts and expands to regulate the amount of light admitted, and then there is the retina of the eye which is connected with the brain by the optic nerve. Through mind-power the brain-control of the eye can be stimulated, and the power so obtained *directed.* Hence the power, through direct thought current, automatically causes the same process to take place through the medium of the eye, as is produced by the various instruments used by Science for the same purpose.

As stated in my last article, once we understand the laws of the universe, we find that all laws are natural—not miraculous or supernatural. To those who understand these laws this article will serve as a review. We want, however, to reach those not as familiar with them, perhaps, as others are, if for no other reason than to give food for thought.

It is a well-known fact that people accept, as a rule, only what is vouched for by Science, forgetting that Science has been revising its opinions and reinterpreting many of its findings for some centuries—that it is, in fact, as much in the process of *becoming* as are many of the other branches of learning, being far from infallible, as some people seem to think. If it were infallible, the daily papers would not be repeatedly announcing scientific "findings," scientific theories, scientific postulations, and innumerable scientific contradictions. Science, representative of some of its finest minds, is often as much in the wrong about some things as it is indubitably right about others.

According to Science, a doctor can go only just so far in his diagnosis.

"In order to cure a disorder," Science says, "we must first have a correct diagnosis of a case, and then, in order for us to insure the correct amount of electricity to the weak organ, if weakness there be, we must have knowledge of the vibratory action of same, also the position of the organ —the position having a great deal to do with the resistance power." There Science stops, but it is just at this stage that psychic impression acts in conjunction with the doctor's own method, to obtain a *complete* diagnosis. (Incidentally, the occult student will recognize the words "psychic impression" as meaning also psychic power, or psychic vision.) That is, the doctor, consciously or unconsciously, "tunes-in" to higher knowledge or power in such a way as to bridge the distance between objective diagnosis, if I may so express it, and psychic diagnosis—the one being as necessary as the other in order to insure a complete diagnosis, as stated above.

While Science says that he can go just so far, I have noticed through observation and from my own experience with doctors in the past, that he formulates his diagnosis of your case not only from what his instruments tell him, but, while you are consulting him, he is studying and analyzing you, and is consciously or unconsciously, "tuning-in" to your particular vibration, intuitively sensing much about you and your condition that he could infer in no other way. He knows, somehow, just how you feel; and though nine times out of ten he has a certain set of rules to go by, he forms also an idea of his own which he fits in with what he has ascertained in other ways, believing that he has come to a correct conclusion regarding your case.

What has happened?

Simply this: The doctor has "tuned-in" to knowledge higher than his own, and this combined with his own knowledge helps him to visualize or know just what he should do in order to relieve or "cure" you. He is using his knowledge of anatomy and his knowledge of medicine as approved by Science, *plus* psychic sight—all three helping to create for him the vision that he needs, all three being necessary to him in his own particular phase of healing work.

"How wonderful!" people exclaimed the world over, when Science brought forth the X-Ray machine, and a wonderful thing it is. How much more wonderful it will be, however, when doctors and scientists need no longer use the machine invented by man, but can, through using the eye as the medium, not only see through objects without its aid but can use the same power for other ends as well. That such will be the case in the not so distant future is inevitable.

I will explain how a scientific healer with X-Ray vision can, if permitted, be of aid to an M.D. and how closely attuned the two methods are if both methods are understood correctly, and their common source—the great Universal—acknowledged.

In the first place, the plates used in physical life to register an X-Ray picture of the body, consist of but three main chemicals. In the invisible, so-called side of life it is entirely different. There, doctors, to their great astonishment have found this out. I should explain that I have two ways of employing X-Ray vision; one by means of the X-Ray plate which is shown to me psychically, the other through magnetizing the lens of the eye, so that I can see through the body.

In the invisible side of life, a doctor sends his thought to a higher master who knows how to combine the chemicals of nature, and asks for—usually — a 7 x 12 inch X-Ray sheet. The thought traveling from the higher master skilled in chemistry, back to the doctor through their united concentration and intensification of mind-power, picks up the accurate amount of chemicals necessary for each sheet or plate for each person. That is, the picture on the plate forms itself according to

(*Continued on page 30*)

*Haasan Osiris*

# Bringing Your Stars to You Astrologically With Your Personal Daily Guide

*By* **HAASAN OSIRIS**

**Author of "Astrological Birth-Control, the Nation's Greatest Asset," "Astrology and Surgery"**

## WORLD OUTLOOK

### July, 1935

THE Eclipse of the Sun on June 30th, occurring in the 7th degree of Cancer and the New Moon also on the 30th of June, occurring in the 4th degree of Cancer are the significators for this month's outline. Cancer is a fruitful, watery, movable, tropical, zodiacal sign governed by the Moon.

July is an interesting as well as exciting month for the world. The United States of America will experience a wave of prosperity and great strides in the relief of unemployment will take form. Huge public works programs will be launched and those who are bitter toward the Administration will have to calm themselves for a while.

Many severe accidents occur in motoring, aviation and shipping. Travel will increase and there will be much migration from one part of the country to the other. The Pacific Coast states seem to prosper, even though there is a political squabble going on through the month in that vicinity.

Ghastly and mysterious crimes continue to shout from the newspaper headlines, incendiary fires of unknown origin seriously cripple some large corporations and other fires break out spontaneously everywhere.

Death of some famous persons are indicated; the toll of heart disease continues. Rapid strides will come in scientific lines or sources in the control of cancer and other malignant diseases. Great discoveries will be made by clever-minded people.

The underworld is active and runs itself into a corner during July. Prison riots, prison investigations and reforms take place. Interest in educational institutions will develop in every quarter. There will be news often, of the youth of the nation—some few will attain some public eminence, many others will become involved in folly and face the courts.

Severe heat waves in some sections of the nation, and miserable stormy weather in other portions. Unbalanced and unusual weather conditions prevail for this country and Canada.

United States has much concern over developments in the Philippines.

Disastrous earthquakes occur in Europe. War clouds hover over Germany but Germany will not go to war now.

South America prospers, but encounters some catastrophes and minor revolutions.

Strange happenings on land and sea throughout the world. Mighty air-liners will visit foreign countries. Europe comes ahead with the introduction of television. New inventions come to the foreground in many lines. Seismographic disturbances occur in parts of this country and off the coast of others.

Labor difficulties face some prominent nations and Socialistic influences gain some headway over the world. It is a month of mass restlessness, the people not knowing what to expect next, yet withal a month of advancement and slight prosperity.

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## JULY, 1935

### For the Zodiacal Signs

#### ARIES

(For those born between Mar. 21-Apr. 19)

A month of excitement for you, my Aries friends. Travel is quite certain. Avoid depleting your energy through too much activity, but keep busy with a well-defined program. Happy home conditions prevail and I would like to advise you to avail yourself of new ways to earn money which will, likely, occur more than once during the month. Favors from others will come often and you'll find yourself more than usually popular.

#### TAURUS

(For those born between Apr. 20-May 20)

No use for any of you in the Taurus family to waste time now. This is the time of progress for you. Make changes, promote yourself and keep the "ball rolling." Hindrances and delays of the past will vanish. Renewal of old friendships and forming of new ones will occupy some of your time. Health looks good if you are as careful as usual. One of the swiftest moving months you have had in a long time, indeed. Go places and accomplish things.

#### GEMINI

(For those born between May 21-June 21)

The influences of delay you might have experienced will begin to disappear as the month goes on. Improvement in occupation or business. Likely increase in income. But guard your health and take no risks or chances with it. Also avoid hurts and accidents through the month. Follow your Daily Guide in this issue with prudence. Travel is probable; but do so only on a day marked Good. Favors from relatives or close friends.

#### CANCER

(For those born between June 22-July 22)

Various annoying influences come to disturb your peace of mind, but you of Cancer are broad-minded, so I hope you will not listen to so much gossip. Keep cheerful in spite of yourself. Take a trip to visit distant friends and keep your mind off yourself and your troubles. Carry out your ambitions but do not go to extremes. Guard your feel-

(*Continued on page 26*)

# Personal Astrological Daily Guide

## Gallery of Letters With Their Meaning

**G:** **Capital G means a very good day.** Ask favors, seek work, sign papers, promote your affairs, take trips, advertise, make friends, investigate, attend to everything of importance. Go places and do things.

**g:** **Small g means a slightly good day.** On these days attend to usual routine, make offers, entertain company, visit, write letters, send telegrams, take short trips, improve your personal affairs. Buy things, sell and invest.

**A:** **Capital A means an adverse day.** On these days use care and caution in all dealings, avoid accidents, losses, thefts, and guard your health. Also be careful of misunderstandings and engage in no arguments. Take no risks or chances.

**a:** **Small a means a slightly adverse day.** On these days attend only to necessary duties, strive to keep cheerful, avoid hurts and wounds, make haste slowly and seek dependable advice before acting. Avoid domestic inharmony.

**D:** **Capital D means a doubtful day.** Quite likely on these days several alternate good and adverse influences prevail and you should be discreet in all activities. Do not take too much for granted—don't be too sure. Postpone things.

**N:** **Capital N means a Neutral day.** On this day the influences are equally balanced, therefore it is not a very important day. Go about your usual affairs with usual prudence and it will be a successful but uneventful day.

**C:** **Capital C means a Critical day.** On these days you should be unusually careful and cautious in everything. Be sure to avoid accidents, sudden losses, explosions, falls, hurts, cuts and bruises. Undertake NOTHING important.

**F:** Forenoon of this day is good, but the afternoon is adverse; therefore the A.M. should be considered as G and the P.M. as A.

**P:** Afternoon is good but the forenoon is adverse. Therefore the day should be considered as A in A.M. and G in P.M.

**E:** This letter will be used in combination with other letters and pertains to the Evening of any day when the Evening influences differ from the influences of the rest of the day. A letter E added to any day means the evening is good for romance, pleasure seeking, amusements, visiting, short trips and general recreations.

**V:** This letter will also be used in combination with other letters when the evening hours differ from the rest of the day. The letter V added to any day means the evening is adverse for risks or ventures and it is best to remain at home and engage only in quiet recreations with friends or family.

## JULY, 1935

| For those whose birthdays occur between: | Mar. 21—Apr. 19 | Apr. 20—May 20 | May 21—June 21 | June 22—July 22 | July 23—Aug. 22 | Aug. 23—Sept. 22 | Sept. 23—Oct. 22 | Oct. 23—Nov. 21 | Nov. 22—Dec. 21 | Dec. 22—Jan. 19 | Jan. 20—Feb. 19 | Feb. 20—Mar. 20 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Date | Ari. | Tau. | Gem. | Can. | Leo. | Vir. | Lib. | Sco. | Sag. | Cap. | Aqu. | Pis. |
| 1 | a | g | a | N | A | g | a | G | A | g | a | G |
| 2 | aE | g | aE | NV | aE | g | aE | g | a | gV | aE | g |
| 3 | g | N | G | a | N | a | g | a | g | a | G | a |
| 4 | g | N | g | a | N | a | g | a | g | a | g | a |
| 5 | a | g | N | g | a | N | N | g | a | g | a | g |
| 6 | a | g | N | g | a | N | D | g | a | g | a | g |
| 7 | a | gV | D | g | N | gV | N | a | aE | g | a | gV |
| 8 | G | a | g | a | G | N | g | a | G | a | g | A |
| 9 | G | a | g | A | g | N | g | a | g | a | g | a |
| 10 | a | g | a | G | a | g | a | G | a | G | a | G |
| 11 | a | g | a | g | a | g | a | GV | a | g | A | g |
| 12 | g | N | G | A | g | N | g | A | g | a | g | a |
| 13 | G | N | G | A | G | N | G | A | G | N | G | D |
| 14 | GV | N | g | aE | g | N | g | aE | g | NE | g | NE |
| 15 | a | g | N | G | a | g | N | g | a | g | a | G |
| 16 | P | g | D | g | aE | g | NE | g | aE | N | a | g |
| 17 | G | N | g | A | G | D | g | A | G | a | N | N |
| 18 | g | N | g | a | g | D | g | a | g | a | DV | g |
| 19 | a | g | a | G | a | g | a | g | a | g | a | G |
| 20 | a | gV | aE | g | a | g | a | g | A | g | D | g |
| 21 | N | D | g | a | g | N | g | A | g | a | G | A |
| 22 | N | N | g | A | g | NE | g | a | F | a | g | a |
| 23 | a | g | N | a | a | g | a | G | a | g | N | G |
| 24 | a | g | D | g | a | G | a | g | a | G | N | g |
| 25 | g | N | N | a | G | a | g | A | G | a | g | D |
| 26 | g | N | N | a | G | a | g | A | G | a | g | D |
| 27 | a | g | N | g | C | g | a | g | C | g | a | G |
| 28 | a | g | N | g | a | g | a | g | a | g | a | g |
| 29 | a | g | a | g | aE | g | A | g | a | g | N | G |
| 30 | g | a | G | C | g | a | g | a | G | a | g | a |
| 31 | G | a | G | a | g | a | g | a | g | A | g | a |

DIRECTIONS: First find the column which includes your birthday, then look down that column of letters until you come to the date of the month you wish (given at the left). After securing the key-letter for that date refer to the Gallery of Letters to find out the indications for that day. When more than one letter is given for any day look up both letters for that day and govern yourself accordingly.

This is a Daily Guide for each Zodiacal Sign for the present month.

Remember that when a day is marked G it is good for most all progressive things, even though they might not be mentioned in the paragraph. Remember that a day marked A is adverse for most all progressive things, even though they are not mentioned in the paragraph.

# The Secrets of Handwriting Revealed

## STUBBORNNESS

*By* KNUTE O. HOLM — *Certified Grapho-Analyst*

ONE evening a friend paid us a visit. As we sat talking the conversation turned to a recent trial where the testimony of handwriting experts had played a very important part. Our friend then said he had attended a party where the conversation had also turned to the analyzing of character by handwriting. Some had said it was all the bunk. Others, that there may be something to it. While the rest proclaimed it to be everything that it was represented to be. Our friend remarked that some very unusual points had been brought out both for and against. He has always been interested in handwriting analysis and now his first and very interesting question led to more questions which we endeavored to answer.

"If someone you knew real well introduced to you another person and said the stranger was to be trusted, and then you found evidence of deceit in his writing, which would you believe, the word of your friend or the evidence in the stranger's writing?" was his first question.

"We most certainly would believe what we saw in the writing, regardless of everything else," we unhesitatingly answered.

"But your friend may have known the stranger for some time and never had a reason to distrust him. So don't you think that is going a bit too far?" was the next question.

"No, not at all," was our reply. "We always go by the writing. We have to do so in order to make an unbiased analysis of any person no matter who he is or who introduces him."

"But suppose the stranger presented a very pleasant appearance," our friend persisted. "Suppose he had good manners and really knew how to get along with people?"

"We still stick to our guns," we said with a smile. "Grapho-Analysis is our method of reading a person's character, his mental as well as emotional condition and it has proved to be very dependable, to say the least. We will take the 'word' of the handwriting any time."

"H-m-m. That isn't saying much for the opinion of others, is it? Yet there are many people who are very good judges of human character," he continued.

"There certainly are," we readily conceded. "And we do not mean to cast any aspersions upon anyone in that respect. But where the average person judges by appearance or draw their conclusions by associating with others, we go beyond that. We look for whatever is under the surface, if anything."

"If anything?" our friend repeated questioningly the last part of our statement. "Do you mean that there are persons of no character? If you do, you sure are all wrong even if you are a Grapho-Analyst. Everybody has character. Everyone knows that. And the manners, behavior and how a person looks proclaim it."

"True enough as far as it goes," we agreed, "but you can't tell the mental condition of a man by the kind of a hat he is wearing. Nor how much is in a purse just by looking at it. You have to open it and look into it in order to find out. And that is exactly what we do with a person's character and his mind. Through his handwriting we get an insight into his mentality and ways of thinking that often discloses some surprising things, just as a purse contains some surprising objects. An analytical chemist picks things apart, finds out what is in his subject. He discovers and measures the various ingredients of whatever substance he is analyzing."

"Oh, certainly," was the reply. "But a chemist uses acids and follows certain principles and rules that never fail. The results will be the same always, no matter how many different chemists analyze the same subject."

"Yes," we admitted, "and the same thing applies to handwriting analysis. This also means the applying of certain principles and rules that never vary. The wording of the chemists' reports may vary, but the sum total is the same. The different handwriting analysts may in their analyses arrange the various characteristics in a different order, yet the meaning will be the same. About the only difference between the Grapho-Analyst and the chemist is that the former analyzes the human mind and emotions while the latter works in material matters."

"Yes, of course," was the answer to that. "But material matters are tangible things, something you can take hold of. When you have isolated an ingredient of a substance you can see it and know what it is all about. The human mind in itself is an intangible something which no one can see. Moreover, it is as versatile as anything can possibly be. There are so many, many different characteristics and traits and these are bound to present innumerable variations. When they are present in one person it certainly means complications. Traits are interwoven and it stands to reason that as some traits are stronger, they will influence others, may even eliminate them altogether. Of course," he continued reflectively, "unknown gases and even atoms have been isolated. Take the light of a fused metal, for instance. The light of a fused metal passed through a spectroscope gives off a certain color. This color arrangement is always the same for the same given metal. And it is by passing the rays of the Sun through a spectroscope that scientists have discovered certain metals on the Sun; yet no one has ever been there, that's certain. But neither can you pass a specimen of writing through a spectroscope," he ended with a grin.

"Right," we agreed instantly. "Your remarks about fused metals, light and spectroscopes and so on, certainly are interesting. And as you say writing can't be passed through a spectroscope, but it has passed through rigid tests and countless experiments. You can't see the thought process in a person's mind any more than you can see fused metal in the Sun. Yet thoughts are formative forces and what we see is the result of a certain thought. The body and its parts is moved by thought force and mental impulses. The mind tells the hand to reach for a cup or a pen. The hand can't see what it is reaching for, nor does it know what to do with the pen when it holds that pen. The mind must tell the hand and the fingers what to do with it. The formative power of the mind shapes the letters. And the mental impulse transmitted along the network of nerves and muscles drives the pen. The emotional forces and the emotional expression also have their influence here, but if the mind has the upper hand this will also show. So the fact remains. Any person will write as he thinks or as his mental condition directs. A shallow mind will place the evidence of its shallowness in the writing. A strong and forceful mind will show strength and forcefulness in the script. A trained mind will do the same."

"That reminds me of something," he immediately put in. "You say people write as the mind dictates. What about people trained in writing a certain way, say trained in a certain style of penmanship? They claim this eliminates all evidence of character and personality from the writing. Some penmanship instructors even take the hand of the pupil and force him to follow their instructions."

"The answer to that will have to be divided into two parts. In the first place, excessive penmanship training does not eliminate all evidence of character. When we get a specimen of this sort we have to emphasize certain traits and negative others. Will-power and stubbornness usually have to be emphasized. The same applies to evidence of temper, while generosity as an actual trait sometimes has to be cut down. People with an aptitude for fancy writing will put more fancy swings into their writing, while the script of a plain writer will still retain its plainness even though trained a certain way. Some have a natural aptitude along certain vocations where skill of this kind is necessary. Naturally, it

*(Continued on page 28)*

# The Number Cycles of French History

*By* JANEW

EVERY event, no matter how seemingly inconsequential, sets causes in motion which sooner or later must bring forth commensurate effects. The law of Pattern is as immutable in history as in physics, but the connecting threads are often invisible without the aid of occultism.

To the eye of the mystic, history is a mighty tapestry with an ever-growing and an ever more complete design. Unseen forces guide the shuttle, but there is no chance in its weavings, for the warp and the woof of the fabric of life is to be found in the fundamental laws of number, which is likewise the fundamental law of Pattern: and that is the principle of cyclic recurrence. There can be no design without rhythm, and where there is rhythm there is always design.

To select a single example, the changes in government and rulership of the French people from 1715 to 1871, follows a definite numerical pattern which cannot be laid to chance nor labeled "coincidence." The method employed in tracing the pattern is an application of the Law of Cycles explained in a previous article.

For the sake of clarity we shall repeat briefly that the Major Cycle springing from any year is found by adding the digits of the year to the year, and repeating the process indefinitely. Thus:

1812=1 8 1 2=12
12
1824=1 8 2 4=15
15
1839 etc.

The process is the same for the minor cycle except that the digits are reduced to 9 or lower before adding:

1812=12=1 2=3
3
1815=15=1 5=6
6
1821 etc.

In the table of French history which follows, the accession of Louis XV in 1715 is taken as the Radical Epoch. From this springs a minor cycle which marks such events as the birth of Louis XVI and of Napoleon Bonaparte, the accession and death of Louis XVI, the beginning of the revolution, and the crowning of Napoleon as emperor.

The major cycle springing from Napoleon's birth (1769) leads to 1792, the year of the Revolutionary Convention, and a minor series originating in the latter epoch gives unfailingly the turning points in the story of the first Republic. 1793, the execution of Louis; 1795, the Directory, and 1799, the Consulate; and then, through 1807, ends in 1814 when Napoleon was deposed and the Bourbons reinstated.

These two cycles now die out, but an epoch which began in 1794 with the fall

(*Continued on page 31*)

1. Louis XV, born February 15, 1710
2 — 2 — 1 - 5 =10
1720
—
1754 Birth of Successor.
—
1774 Death—Louis XVI succeeds.

2. Louis XVI, born August 23, 1754
2 — 8—2—3= 15
1769 Birth of Successor (Napoleon).
1774 Accession.
—
1789 Revolution.
—
1804 Coronation of Successor.

3. Napoleon Bonaparte, born August 15, 1769
5 — 8—1—5= 19
1788
—
1815 Deposed, final accession of Successor.
1821 Died.

4. Louis XVIII, born November 17, 1755
2 — 1—1—1—7= 12
1767
—
1815 Accession (Louis came to the throne in 1814,
— but fled when Napoleon returned, and was reinstated after the battle of Waterloo.)
1824 Death—succeeded by Charles X.

5. Charles X, born October 9, 1757
4 — 1—9 = 14
1771
—
—
1837 Approximate year of death (1836).

6. Louis Philippe, October 6, 1773
2 — 7 — 1—6= 16
1789 Revolution.
—
1808 Birth of Successor.
—
1850 Death.

7. Napoleon III, born April 20, 1808
5 — 4—2= 11
1819
—
—
1873 Death.

| Major Series | | | | Minor Series | | | |
|---|---|---|---|---|---|---|---|
| | | | Accession of Louis XV | 1715 | | | |
| | | | | — | | | |
| | | | | — | | | |
| | | | Birth of Louis XVI | 1754 | | | |
| | | 1769 | Birth of Napoleon | 1769 | | | |
| | | 1774 | Accession of Louis XVI | 1774 | | | |
| | | | | — | | | |
| | | | | — | | | |
| | 1789 | | Beginning of Revolution | 1789 | | | |
| | | 1792 | The Convention | — | 1792 | | |
| | | 1793 | Execution of Louis XVI | — | 1793 | | |
| 1794 | | | Fall of Robespierre | — | | | |
| | | | The Directory | — | 1795 | | |
| | | | The Consulate | — | 1799 | | |
| | | | Napoleon Consul for Life | 1802 | | | |
| | | | Napoleon Emperor | 1804 | | | |
| | | | Birth of Napoleon III | 1808 | — | | |
| | 1814 | | Napoleon deposed: Louis XVIII —Bourbons restored | | 1814 | | |
| 1815 | | — | Napoleon returns and is defeated at Waterloo | | | 1815 | |
| | | | Napoleon dies | | | 1821 | |
| | | — | Accession of Charles X | | | 1824 | |
| 1830 | | — | Charles deposed. Louis Philippe | | | 1830 | |
| | | | | | | — | |
| 1842 | | | Death of Duc D'Orleans | | | 1842 | |
| 1848 | | | Louis Philippe deposed | | | 1848 | |
| | | — | Napoleon president 2nd Repub. | | | 1851 | |
| — | — | 1852 | Napoleon III emperor | | | | 1852 |
| | | | Napoleon deposed. 3rd Repub. | | | | — |
| — | — | | Thiers first president | | | | 1871 |
| 1914 | 1914 | | | | | 1914 | 1918 |

# GHOSTS

## *By* ISIS B. CHARLESWORTH

(*Copyright applied for*)

*Isis B. Charlesworth*

*(Continued from last month)*

IT IS almost a week since Paul bumped down the hallway stairs. One day Eugene spied Diana and Grit going in the direction of the cemetery, her arms loaded with beautiful flowers from the Conservatory to cover her father's grave. Eugene loses no time to follow and arrives there just as she is spreading out the flowers. He takes his place opposite Diana. Looking up across the green mound she sees him standing there, heartbroken, sad of face, and deathly pale. For a minute she hesitates, not knowing what to do; though almost fainting, she recovers her strength in a moment, draws herself up to her full height and looks scornfully up at him, but says not a word. But Eugene spoke to her and said: "What can the matter be? For God's sake, tell me. I am positive I have done nothing to deserve such treatment." She makes no reply, but takes from her bosom the letter and picture of Daisy D. and hands them to him across the grave. She does not wait to place the rest of the flowers, but drops them where she stands, turns and runs quickly to the house and disappears within.

Eugene watched her in amazement, and more mystified than ever, he examines the letter purporting to be from himself and the picture with his name written across the face of it.

He takes the strong magnifying glass which he always carries with him for the purpose of examining ore and looks at the picture very carefully. He sees that the name Paul has been erased and his own written in the place of it. He now begins to realize what it is all about. The sun is just setting behind the mountains, covering valley and mountain top with all the colors of the rainbow, with hues changing every second—a glorious sight to behold. Those who have never witnessed a sunset in the Rockies have no idea how very wonderful it is! As Eugene stands there thinking, his mind goes back to Mr. Feagans and his will—"If the Dead can return, and I find it so, I will appear to the square dealer by day, and to the scoundrel by night." He looks across to the place where Diana had stood only a few moments ago with her arms full of flowers, and lo and behold, there stood her father smiling back at him just as he was in life, and said: "My dear son, beware of Paul and his treachery." Then he vanished. Eugene looked down and there Grit sits, upright with his paws crossed as though in prayer, but whining piteously and tears actually falling from his big brown eyes. He stoops and fondly caresses him, the beautiful and faithful animal that he is, and then together they make their way to the house.

Paul Mills at a distance had been an eye-witness to what had transpired, but had not seen the GHOST. But he knew that his "cake was dough," because Eugene and Diana had met. Something must be done quickly to do away with Eugene before the two could meet again. He looked at his watch; it was just two hours before Eugene would go to his work to inspect the mine shaft before the night shift came on. His brain worked quickly. He managed to send Eugene a message to the effect that he was needed on some important business a few miles out, and thus by working fast he hoped to have things in shape according to his plans before Eugene returned to inspect the mine shaft.

When Paul saw him get into his car and drive off he felt greatly relieved and hastened to hire a couple of men hanging around to assist him to do the work. These men knew Mr. Feagans and had known him for a long time, and knew he was a fine man notwithstanding the fact that they had been dropped from the payroll for dishonest work. In order to get even with the management for being dropped, the work that they would be required to do at this instance appealed to them, and they did not fear anything in as much as Mr. Feagans was out of the way and would not know anything about what they might do or not do. They laughed to scorn the idea of the supernatural and got busy arranging to lay a bomb under the board walk in Eugene's mine shaft, upon which he must step when he entered the shaft. Eugene drives fast in order that he may see the party and have the business over with so he can return in due time for the inspection of the shaft and see Diana on his return home. Again, for the second time he realizes that he has been framed!

While Paul and his two hired scoundrels were laying the bomb under the board, they look up with a start; there stood Grit, his two eyes blazing like coals of fire, and in a full materialized form his Master, William Feagans, just as of old. Paul screamed: "Oh, my God, there is Grit," and they all started to run for their lives with Grit after them. He was just on the point of seizing Paul when a shrill whistle stopped him; turning around, he saw his old Master, Mr. Feagans, standing at the end of the board walk. The dog hesitates a moment, hating to lose his chance to get Paul, but obedience is the watchword with Grit, so he gives up the chase and goes up to his Master. He instructs him to "Stand by," pointing to the board under which the bomb lies "and permit no one to pass this point."

At this stage Eugene appears all out of breath, for he had been running. Grit growls, shows his teeth, the hair on his back standing straight up, sniffs at the end of the board walk and growls several times. Eugene knows that something is wrong, and with the aid of his lantern examines the boards and finds the bomb and removes it. This seems to satisfy Grit. He knows now that all is well in the shaft and darts out after Paul and the men whom he finds on horseback. He pays no attention to the two men but takes after Paul. The men nearly fall off their horses from fright, because they see not only the infuriated dog, but beside him the shadowy form of William Feagans, who keeps step with him, and even seems to be leading him on. A large mountain lion frightens Paul's horse which becomes unruly, runs up into the mountains and there throws him to the ground. Just ahead of him is a tumbled-down cabin, his only hope of escape from the vicious animal. Can he reach it before the dog overtakes him?

The cabin in which Paul sought protection was made of heavy logs, both as to walls and roof. In addition to the logs, the roof was covered with a heavy layer of dirt supporting a growth of grass and shrubbery. The windows had been out many years and its huge door was hanging on only one hinge. He makes the inside just as Grit is almost upon him. Weak and panting for breath and almost ready to faint, he felt as though he must give up the unequal contest, but that would mean certain death, torn to shreds by an infuriated animal. This thought inspired him with new courage and with an almost superhuman effort he manages to close the heavy door and places a log against it. The windows were high and beyond the reach of the dog, so Paul thought. But look, there he is now with his front paws hanging over the window jam, his eyes blazing like coals of fire, and his tongue hanging red from his mouth. But he dropped down and

ran back for a stronger leap. Shaking with terror, Paul saw an old ladder in a corner leading to the attic, many of its rungs broken and some out altogether. However, he makes the attic just as Grit bounces through the window below, closes the trap-door and places himself upon it to keep Grit, who had also climbed the ladder, from lifting the door with his strong head. Failing to force his way into the room above, Grit dropped down and began to dig himself out of the cabin. He succeeded in getting out and at once tried to leap to the window in the upper room, but failed. Paul, by the light of the moon which had now risen, sees an old rusty revolver lying upon the floor within his reach. How long had it been lying there is not very important; the thing that counts is this: IT IS LOADED! Grit decides to try once more to make the upper window, so he runs back a much longer distance—dogs usually know their limitations—and how wonderful it would be if men also did—and as he comes near the house and is preparing to leap, Paul takes a straight aim and pulls the trigger and kills Grit instantly.

Paul gloated over his act; he felt perfectly safe now, but still more or less overcome with the harassing ordeal which he had just gone through with. After resting a little while, he took courage, opened the trap-door to descend the ladder by which he had come up. Little did he dream that a greater and a more terrible fright was in store for him. There on the top of the ladder stands the GHOST of William Feagans, a phosphorous glow outlining his entire form, and his bright eyes blazing right into the very soul of Paul. He speaks to him in a firm, commanding voice: "Back, back, you blackhearted scoundrel; how dare you attempt to pass me here? Back, back, I tell you." In fear, Paul closed the trap-door with a bang and for a long time lay perfectly still on the floor in a dead faint. It was a long time before he regained consciousness, and then he began to realize what he had seen. But now that Grit was gone, he need not fear him, so he would try the window instead of the trap-door. He lifted his weak, trembling body to a standing position and approached the open window to descend, but there again stood the GHOST, and repeated the same message. Paul falls backward in great fright and something seems to snap in his brain; his mind is gone and he becomes a raving maniac and begins to scream and yell and howl, tear his hair out by the roots, walk back and forth foaming at the mouth, biting his tongue and rolling his eyes wildly.

Diana is waiting in the beautiful conservatory for Paul, as this is his night to visit her; she wants to tell him all about her experience with Eugene at her father's grave. He does not come, and she wonders why. She sits down to finish the last few chapters of her book, and all of a sudden Eugene rushes in and tells her everything, explaining the treachery and double-crossing of Paul, such as the fictitious letter and picture of Daisy D., the train incident and the trouble at the mine; in fact, everything that had to do with their estrangement. Diana becomes convinced of Eugene's innocence and they become reconciled and lovers once more. Then Eugene asks Diana if she has seen Grit lately and on learning that she had not, he told her that the last time he saw him was when he took after Paul and the men at the mine. With their arms entwined about each other the lovers went out into the beautiful moonlight night. Eugene whistled and whistled for Grit. They both listened, and Eugene thinks he hears a dog barking a great distance away, but Diana does not. Several miners are sent out to look for him but they return without him. Eugene goes to Gritty's kennel thinking that he might be there, but finds neither dog there.

It seems that Gritty had heard her pal howling and barking in the distance and she knew that something was wrong; she decided to go to him and find out what the matter was. She arrived shortly after Paul had killed Grit. She licked and caressed him and seemed to realize that he was dead, but she could not bring him back to life, so set up a mournful cry for help. Being far away in the mountains, she could not make herself heard very distinctly, though Eugene, through his psychic hearing, knew that it was the bark of a dog that he heard.

Having failed to find the dogs, Eugene and Diana left word to have the horses saddled and brought to them at the first break of day. Wherever the dogs may be, they were of the opinion that they were together.

At the first streak of dawn they set out to find the dogs, fearing that the worst may have happened to one of their pets. This conclusion was borne out by the fact that as they drew near, they could hear only one dog barking. The howling grew more pathetic and mournful as they came nearer and nearer. At last they came upon them, and there stood Gritty howling over the dead body of her pal, Grit. Both Eugene and Diana were almost overcome by the touching scene. And then looking up at the cabin window they saw Paul walking around and around, back and forth, a babbling idiot. Then they knew that Paul had shot and killed Grit and that something out of the ordinary must have happened to drive him insane. From past experiences Eugene knew just what and how it happened.

Then Eugene lifted Grit up in his arms like a mother would her sick child, mounts his horse and gives Diana the reins, and together they start for home with Gritty following them, but every once in a while she gave a dismal howl that would almost break one's heart to hear.

At the mine the morning shift was about to relieve the night shift when they arrived home. The men, seeing the procession consisting of Diana and Eugene on horseback carrying the dead dog, Grit, with Gritty following on behind, stopped and uncovered their heads. Blanche, the wife of one of the miners, placed the beautiful shawl she was wearing on a rough bench and the foreman came forward, took Grit's body gently from Eugene's arms and laid it tenderly and carefully on the bench. The women and children were crying, and many a man was seen to wipe his eyes, because at the Diana Gold Mine they knew Grit and loved him.

As soon as Grit's body had been attended to, Eugene lost no time in phoning the authorities at the Insane Asylum at Pueblo, Colorado, to come at once for Paul, telling them to bring plenty of help as he was violently insane and might be hard to handle.

Eugene gave orders to the mine carpenter to take Grit's measurements and make a beautiful coffin for him; Diana through her tears and sobs helped in every way possible to prepare Grit for burial; the top of the casket was covered with Blanche's beautiful shawl, and with a profusion of flowers, Grit was laid to rest in the little cemetery near the chapel. Had he been a precious child instead of a brave dog, he could not have received more tender care. Gritty was one of the chief mourners, and every now and then set up a mournful howl. But everyone understood—she had lost her pal and mate.

The morning of the 27th of April, the day on which the Will was to be read and to decide what disposition was to be made of the ONE HUNDRED THOUSAND DOLLAR CHECK, came beautiful and clear, not uncommon in the Springtime of the Rockies. On the afternoon of this day, another event of very great importance was to transpire—the marriage of Diana and Eugene. Lawrence Stanford, the Attorney, arrived from Chicago to attend the wedding and to assist in disposing of the check. Diana gave as her opinion that the check should be given to Grit, with his name written into it, and Eugene appointed to act for him. Thereupon Eugene suggested that the money should be used as a fund to establish a Grit Home for Friendless and Neglected Dogs and Cats in the City of Denver, for, he said, that if Grit could speak, this is what he would have done with it. This plan prevailed.

Eugene and Diana were married in the afternoon and as they were marching up the aisle of the church to the strain of Mendelssohn's March, Gritty presented herself at the church door and made several efforts to get in, but was kept out by the sexton; however, she would look down the aisle and whine while the ceremony was going on. No wonder, for standing beside Diana she saw her Master, William Feagans, giving his daughter in marriage to Eugene Brenton; and Grit also was there.

As Eugene and Diana came out of the church Gritty ran up and took hold of the long ribbon strings of Diana's bridal bouquet, pulling gently as though to lead Diana some place she had in mind. Everyone seemed surprised at the dog's action, and Eugene suggested

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# The Quest of Self-Mastery: The Master Key

## *By* JAMES RUSSELL LOWELL MORRELL

*"The evils which devour men are of their own choice the fruit; the unfortunate seek afar the goodness whose source they bear within themselves."*

—*Pythagoras.*

(*Continued from last month*)

THE attainment of self-mastery and elimination of all "Satanic" impulses is not to be achieved by the forcible suppression of ideas and habits by the use of the will. The will is a conscious faculty and is the protector of the individual against temptation and the suggestion of harmful ideas and practices, but is subordinate to the subconscious mind, against the dictates of which it is powerless to act, when through prolonged false suggestion the latter has acquired deformed ideas. This is proven by the fact that children, in whom the subconscious mind is the dominant influence, are much more susceptible to the formation of new habits than adults, whose impulses are governed by the conscious mind after the passing of puberty. Forcible suppression of undesirable thoughts and habits, though they are abnormal, might be likened to the merging of the day of habit and appetite into the night of hidden desires, disease and unholy urges, that are truly Satanic in an allegorical sense, through the power of the will, but they are not eliminated thereby from the subconsciousness. An idea which has been forcibly suppressed is driven from the conscious into the subconscious areas of the mind, the chief seat of memory, where it becomes partially or wholly lost to consciousness, but may nevertheless continue to be in violent conflict with the ideas already held by the latter. Such an idea, which has become lost to memory and is in conflict with other ideas of the subconscious mind, is called a *repression*. But as the subconscious mind, wherein this idea has become lost, is highly susceptible to the suggestion of conflict, the repressed idea may later reappear in the form of various neurotic disorders, or complexes, manifested through the erratic behavior of the individual: high nervous tension, unstable emotions, hysteria, dizziness, stupidity, prostration, etc., and may even culminate in some form of dissociation or insanity, if the conflict is not relieved.

As generally understood, the word "insanity" is used to apply to any form of delirium, but is less frequently used to express the slight, temporary delirium occasioned by fever, an accident or anger than the more serious forms of disorder. Such delirium, or the hallucinations of insanity, are now believed to be the product of a malady of the body, of repressed ideas or any ideas of the conscious mind that are in violent conflict with the subconscious mind, or that part of the latter which is native. Any such condition of physical disability, repression or conflict may act upon the subconscious mind with the effect of false hypnotic suggestions in the creation of illusory phenomena. An insane person is similar to a hypnotized subject in respect to his susceptibility to suggestion in any form; a normal hypnotized may be told that his nose is bleeding and he will experience all the sensations as of nose-bleed, even seeing the drop of blood, although there may be no nose-bleed and no blood. In a similar manner the insane person may behold the phenomena induced by the false suggestions sent into the subconscious mind by the physical malady or acquired abnormal thoughts and habits that are in conflict with it.

Among the ancients, and some commentators of the present day, insanity was supposed to be caused by the actual personation, or permanent involuntary control of the living organism and consciousness by the supernatural devil or members of his cohorts. But the belief that insanity is owing to the influence of any so-called supernatural influence, or any evil spirits other than the victim's own conflicting thoughts and habits, is unconfirmed by the experiences of psychologists and psychic-researchers. The existence of spirits who would rather remain in ignorance and darkness than to progress, as the result of their experiences acquired in the earth life, is not denied, but there has never yet been a case of genuine insanity that could not be explained more rationally on the basis of physical malady, of repressed or conflicting ideas.

When a person refuses to acknowledge an evidential fact that he knows to be true by his inner consciousness, rejecting the information because it contradicts certain preconceived and non-evidential ideas already held in the mind, which have become deeply embedded in the subconsciousness through indoctrination of false ideas in childhood, there may be said to be a tendency to insanity. It has been stated repeatedly that the study of religion, if carried to completion, results frequently in the destruction of the reason. But this is true only in the case of the adoption of irrational suggestions and the refusal to acknowledge their lack of evidential reality—never in the case of concepts arrived at through rational or scientific method. The highly emotional, and therefore deadly, suggestion, since it is unfounded, that we are all born of iniquity, to a "fallen estate" of sin and depravity, probably has been the cause of more ruined lives, more terrible crimes and violent insanity, than any other so-called Satanic impulse. Evangelists whose minds have become disordered by the abnormal suggestion of supernaturalistic ideas, while posing spectacularly as the enemies of the devil, are in fact the greatest carriers of this disease, acting through the tremendous force of false emotional suggestion that is generated in their typical "revival" meetings. Every week we read of some unfortunate who has been "converted" at one of these emotional orgies, whose sanity has been destroyed, resulting in unusual and terrible crimes. We are constantly hearing of such cases, whereby individuals and whole families have been murdered as the hideous consequence of religious fanaticism, the following random examples of which are taken from my files:

On September 17, 1933, Harry Ager, a farmer, shot and killed two neighboring farmers, seriously wounded a third and died by his own hand in a burning barn, animated by an apparent religious frenzy, the result of his "conversion" at a revival meeting the day before. On January 21, 1934, Oskar Hestness, confessed that he had strangled to death his two small sons, aged four and ten, "because the devil was in them." Authorities, seeking to reconstruct the crime, said the act apparently had been caused by religious hallucinations. Mrs. Hestness, his wife, told the police that "they were appointed the second Christ," whereat Mr. Hestness stated that he was "the reincarnation of Elijah," and, in regard to his theft of a car, that as "the second Christ" he had a right to take anything he wanted. On March 18, of the same year, Howard K. Gross, who threw his two-year-old son into a fiery furnace as a sacrifice to God, saying "the Lord told me to do it," was declared criminally insane as a result of the false suggestion of supernaturalistic ideas. And so on, and on. The supernaturalistic Satan obsesses the mind and body only of those who believe in his actual reality.

In any case, whatever the particular undesirable habit, appetite or mental abnormality may be, the way out is indicated by the re-education of the subconscious mind, by auto-suggestion or hypnotism, through the constant suggestion and association of wholesome and rational thoughts, in which the conscious *desire* and determination for true manhood and womanhood and a pure life is the main-spring. In the case of any abnormal habit or appetite, it is best gradually to lessen the number and frequency of times that it is performed, accompanied by the determination to admit no thoughts of temptation, but rather to think in terms of positive and wholesome things. A sudden cessation of the habit makes it a forcible suppression by the conscious mind, with the result that the desire and appetite still persist. Frequently the change to normality can be accomplished satisfactorily as the result of an emotional shock, which brings to the victim the realization of the true enormity of his defect. From my own personal experience, and that of other people, I know that this method will work, and as one person is not unlike

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# "FOREVER AND FOREVER"

*By* J. JOHN GILBERT

(*Continued from last month*)

"I FOUND Millie," Garwood continued, "lying asleep in her bed in an adjoining room. I moved slowly to the side of the bed and stood gazing down at her. Her cheeks were pale and lined and sunken. Her beautiful body had wasted away. Her breath, I could hear, was coming in torturous gasps. I dropped down on my knees beside her and leaned forward to gaze intently on her still face. Her eyelids quivered slightly, and her lips moved. I bent my head to catch her words.

"'It is—apple blossom time in the—Ozarks,' I heard her murmur.

"As softly as her words had been spoken, they had been heard in the outer room. The door behind me opened and many people tiptoed in to lean over the bed. Millie's eyes opened then, and looked straight into mine. A glad smile suffused her tired and worn countenance. She put her thin arms around my neck.

"'It's you, Tim,' she whispered, while the joyous tears streamed down her cheeks. 'It's always—been—you.' Her words were coming in jerky gasps, now. 'In four days,' she gasped, 'in—four—days,' her lips and throat twitched spasmodically, struggling for speech, 'forever and forever.'

"When she spoke those words," Garwood went on, "there came a sudden, sharp explosion, seemingly in my brain; and I was conscious of withdrawing from her bedside quite against my will. I struggled against the unseen force which was pulling me away from her. There came another explosion, and I awoke to find myself sitting up in my bunk, weak and shaken, trying to figure out where I was.

"I knew then that the explosions were no part of the dream; that they were only the echoes of war's implements of death, and that I was in France—not America. That was four days ago. I thought a lot about that dream, and then, tonight—the courier brought me this cable. Maybe you had better read it now."

I slowly opened the paper which Garwood had given me, conscious of a strange excitement. My fingers, usually so steady, were trembling. And then when I read the typed words, I caught my breath in a gasp of astonishment. Here are the words I read:

Paris, Texas, Dec. 8th.

Pvt. Tim Garwood,
Battery E, 50th Art Brigade,
American Expeditionary Forces,
France.

MILLIE DIED HERE EARLY LAST NIGHT. HER LAST WORDS WERE, 'TELL TIM, FOREVER AND FOREVER.'

For a long time after Garwood had finished his story I gazed at him in wondering silence.

"I had to tell someone," Garwood spoke gruffly. He rose awkwardly, as the corporal of the guard stirred beyond the tarpaulin partition, opened his lips to speak, and then closed them without speaking.

"Go back there and hit the hay, Tim," I told him. "I'll detail another man—"

"I don't want any sleep," Garwood growled.

The corporal blew a sudden blast on his whistle, and twelve sleepy-eyed men crowded through the narrow chamber, buckling on pistol belts and respirators.

It was ten minutes to twelve when the men filed out into the night. Garwood, I noted, had been the first to step through the entrance after the corporal. Acting on a sudden impulse I seized my respirator and pistol belt and followed. The night was starless, pitch-black, save for continuous flares of enemy artillery which belched toward us as they flung heavy projectiles screeching over our heads far to the rear. A thin drizzle of rain, cold and clammy, was falling and the wind was rising. The mud sloshed up our legs between the slats of the duck boards, to run down into our already-soaked shoes.

"What a night for the war," I heard someone say.

"Thunderation," another voice answered, "if it wasn't for these guns shootin' all the time and someone gettin' killed once in a while, you wouldn't even know there was a war."

Both men fell silent as the corporal hissed at them profanely.

I could not see where we were going, but I knew that the area was filled with stacks of projectiles and powder charges, T. N. T., French cartouches, mustard and chlorine gas shells. The communication trench we were negotiating passed directly through the center of these man-stopping war implements to another and broader trench through which infantry was at that moment progressing on their way to the second-line trenches. The hillside, a few rods to our right, bristled with machine guns; and another few yards would take us close to our signal corps and observation stations.

I could hear the tramping of the infantry now as they slopped through the mud, then without warning an enemy airplane zoomed out of the sky and dropped a flare almost in our very trench.

"Down, men," the corporal called out profanely, "they are trying for the infantry."

We hurled ourselves on our stomachs in the mud and tried to shrink up out of sight, but the star shell made the country all around us as bright as day. Already, like a great vulture, the Hun plane was hurtling down the trench in which we lay, the eagle eye of the enemy pilot searching for the slightest movement. To the gleam of the searchlight which played the sky for him he paid no heed. He knew the American anti-aircraft guns were stationed on the hill higher than his plane was flying and that they would not dare fire down upon him for fear of endangering the lives of the soldiers in the trench.

The invading Hun had evidently seen our small detachment and mistaken it for the infantry replacements, for he dropped to within fifty feet of our trench and sent a hail of machine gun bullets snarling spitefully about our ears. For 200 yards down the trench the Hun plane flew, sweeping it with bullets. I could hear the intermittent zooming of his high-powered motor and knew that he was banking his plane in the distance. Soon he would swoop back down the trench in which we lay, hurling steel messages of death from hot twin guns.

What terrible carnage would those guns be working should the invader discover his mistake and point his plane down that other nearby trench where lay thousands of American infantrymen!

The star shell had burned low now, but the Hun dropped another and circled high with reckless daring, unmindful of the deluge of anti-aircraft

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## *Compensation*

*by* MARY E. ASKINS

"Why is your poetry so sad?
Why don't you sing a tune that cheers?"
Friend, I have no convenient sieve
To strain out tears.

And I must write of what I know
Whether it win me praise or blame.
For you the cosy candlelight
For me life's searing flame.

You sat beside a sheltered hearth,
Your life knew neither shock nor change,
While I was wandering long and far
In regions desolate and strange.

You knew the happiness of home,
Around your fire were faces bright,
But I have known the bitter wind,
The storm and terror of the night.

Yet friend, you need not pity me;
Although a harder fate was mine,
I found a Power that can distill
From tears, a drink divine.

Your kettle sang, your kitten purred
A safe, straightforward path you trod:
In the thick darkness where I moved
I heard the voice of God.

# Symbolism as a Science—"F," Number Six

*By* STOWELL DUTTON

"F" THE sixth letter of the English alphabet, for which there is no equivalent in Hebrew. It is the double F ⊣ of the Aeolians which became the Digamma for some mysterious reasons. It corresponds to the Greek phi. As a Latin numeral it denotes 40, with a dash over the letter (F̄), 400,000."—*Theosophic Glossary.*

In common use the letter F when used as a capital faces both ways. Doubled, or reflected within, it indicates the square or four aspects of the key which it is. Six is a symbol of the six-pointed star, the two inter-blended triangles, or "inter-blending of all pairs of opposites within man's own being." H. P. Blavatsky has said that "number underlies form and directs it." Hence, in the Sixth Race is the development of clear Perception, the intuitive reason of the soul.

The sixth letter is related to the sixth Zodiacal Sign Virgo, signifying a Virgin Householder typed by a woman carrying a branch of fruit, wheat or corn. The symbol standing for the mystery of the soul rising through earth experience conscious of its Godhood in the birth of the Christ, the deathless body of a world in its Restoration. This is the time when every outer line of human action is caused by an inner world in co-operation with an overworld with humanity as the Time-Binder on the cross of suffering as the inner and outer are interwoven into solar systems, universes, constellations on earth as in heaven and a new era.

A new race is being born step by step as the plan of the soul in its progress reveals itself to the leaders of the race and the lessons are learned by the urge of human need. From the passion of suffering is coming the compassion of righteous adjustment of a social science to meet the new conditions of a civilization in its race building. There is no going back to an old system whose cyclic time has finished its course. The United States has great cause for gratitude for those leaders prepared by the Great Law to lead its people through the labyrinth of change from an old order into a new in calm, quiet evolution instead of revolution. By education and practice are coming new arts and applied sciences; progressive economic expansion, renewal in the architecture, beauty, use and comfort of ideal homes made possible by national and state co-operation.

Humanitarian advancement along all lines of inborn creative genius inspired by the present need, the strong helping to bear the infirmities of the weak. And these are true expressions of the gratitude of the soul; they speak louder than words. Yet, there is coming the gift time of the closing year when thoughts, words and deeds may all help to lift the burdens from one another and add to the Good Cheer of the Christmas season.

As long as the Christ Spirit sticks to humanity as well as to Divinity it shall reap the goal of its destiny in the Great Work. It is in separateness from either God or Man that disunity, therefore crucifixion cometh.

# "Chen Fu"

*By* NESTA de BECKER

CHEN FU was a very rich widower. He had everything money could buy; a beautiful home, gardens, servants and a lovely little daughter. But he was not happy.

One beautiful moonlight night, he was sitting on the veranda of his house, deep in thought, pondering over his troubles. "Why am I so lonely and miserable," he thought, "and why has the Divine One deserted me?"

Suddenly, to his amazement, a voice said, "The August and Divine One has not deserted *you—you* have deserted the Divine One."

Looking up, Chen Fu saw standing in front of him an old man leaning on a staff. He was smiling with eyes that seemed to be boring into Chen Fu's soul.

"Greetings, honorable friend," said the stranger with a voice that was like music to Chen Fu's ears.

Recovering from his surprise and concealing to his best ability the resentment he felt at the intrusion, Chen Fu said, "Who are you that intrudes upon my grounds and peace?"

The old man smiled and said, "How can I intrude upon your peace when you have none?"

Chen Fu was speechless with astonishment.

The old man continued, "Were you not just now lamenting upon your woes and loneliness?"

Chen Fu resented a stranger—an intruder — reading his innermost thoughts, and by this time he was getting very angry.

"In the name of my honorable ancestors, what are you—who are you?" he shouted.

The old man came a little nearer and looking straight into Chen Fu's eyes, he said, "I am that which you have been seeking all your life and never found. I am Happiness—Perfect Happiness."

Chen Fu tried to speak but could not, and although he resented the intruder he could not help admiring the forcefulness of his personality together with his poise and calm.

The old man continued, "I have been following you, August One, for a long time."

"You!—You!—" exclaimed Chen Fu, but he could go no further.

"Yes, and I have listened to your tale of woe so many times that I know it by heart. My friend, you do not know how happy you should be. If the gods were less kind to you, they would strip you of all material and earthly goods to make you appreciate the things you have."

"What have I to be so thankful for?" asked Chen Fu, inwardly resenting that he even continued to talk to the man.

"Much," said the old man, "you have a beautiful home."

"One must live somewhere," interrupted Chen Fu.

"You have," continued the old man as though he had not heard, "wealth, beautiful grounds, flowers, horses — which you do not take care of."

"I have servants for that," interrupted Chen Fu again.

"Even the flowers," went on the old man, "like to feel the touch of the master's hand sometimes. And your greatest possession, my friend, is your little daughter, Asthore. In spite of your seeming neglect she is happy—happy because she sees the Divine and beauty in everything about her; in the trees, the birds, the flowers—in everything," he sighed, "but *you.*"

Chen Fu was getting more furious by the minute, but he seemed helpless to do anything and wondered to himself why he did not call a man servant and have the intruder thrown out. But, for some strange reason he could not fathom he was held as by a spell, and he was compelled to listen.

"That is why I, for the time being, have taken your place with your child. We've had great times together. You see, *we* are happiness."

Chen Fu controlled his desire to strike the old man, and he shouted, "How dare you talk to me like that? What right have you—you, you! Why, if you were a young man, I'd beat you within an inch of your life."

The old man with a calm, enigmatical smile answered, "Is this my reward for the truth, and trying to show you happiness?"

"Happiness — happiness! How can

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# The Poets' Page

### *Humanity's Cause*
*by* REGHI

America I plead humanity's cause—
Unite to uphold sane, equalizing laws.
Awaken loyal America true and grand
Working in attune as one united band.
We cannot—must not fail our Country now:
America always has had strength to plow
Through any disloyalty or mal-content—
She has men who stand behind their government.
Capital and labor in their greed and hate
Will inevitably fall by their own dead weight.
"Carry on" staunch American—you and me
The Ultimate Law of Life will make us free
From unjust burdens brought by an unfair stand—
Universal Consciousness favors race nor man.
It functions ever towards an appointed end
Soon to bring about the Brotherhood of Men.

On this earth—most delightful planet by far
So scientists say who have studied each star—
Is more than enough for one and all mankind
But man in his ignorance can't seem to find
A way to distribute the fruits of the land
Making each creature a contributing hand.

Yet as I sit in my study today
I can see a very easy, simple way—
It is something everyone can learn to do:
"Do to others as you would they do to you."
For greed and corruption are concepts of man
Deterrent forces which would our progress ban.
Strikes—crime — war — repudiation—unfair play
Are bringing chaos over the earth today;
So 'tis for us, who in Faith, can see our God
In each tiny speck of this fair earth's sod
To awaken to needs of the Universe
And throw off destructive greed's malignant curse.

### *I Would Write a Book*
*by* MOLLIE ZACHARIAS

I would write a book—
Not a work to portray
Warped visions,
Base passions,
Jealousies,
Intrigues,
Or bloody feuds.

But, I would write a book
That would emblazon
High on the heavens,
And engrave
Deeply upon the heart,
The good,
And the beautiful,
The noble, and the true.

That, if there were
One man in the world
Who was groping
In the dark,
Eagerly seeking a path
To the stars;
My book
Might be as a lamp
To that man's feet.

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### *The Question*
*by* RALPH L. PRIEST

I asked the wise man what of beauty,
What of man, and mankind's duty
To his God, and what of God, and manlike, hurried on
Through a hundred harried questions.
Then of life, and life's dimensions,
Of the soul, what of its substance, when this life is gone.

Is this tender thing immortal?
Passing through that destined portal,
Does it fall, as does the flesh, into a graceless grave?
These I asked, and many others,
Much of men, all clownlike brothers,
In a vagrant, transient show that flaunts a banner brave.

So I plead, in phrases reeling
In a long-pent flood, appealing
For some God-sent words of hope, and even as I plead,
Looking on the harassed features
Of this wise of wisest teachers,
I saw there a weary doubt, as hope already dead,

Grinning through that face so saintly.
Mocking doubt, though fleeting, faintly
Jeered in answer to my cries, and stumbling, then I fled.

Blind I fled, no pathways clearing.
Blind, of lost arcana. Fearing
For half-answers' ancient cunning, truth must long be dead.

### *War*
*by* OLGA PETROVA

Written for the New Orleans *Item*

THEY have given my son to the cannon
Child of my young love;
Babe of my blood and my pain.
Out there he lies on the green sward,
His wide eyes looking at heaven,
The hairs that I loved, thick matted
With powder and dust and the rain.
CURSED BE THE MAKERS OF WAR,
CURSED FROM SUNRISE TO SUNSET;
CURSED IN THEIR WAKING AND SLEEPING,
CURSED BE THE MAKERS OF WAR.

They have taken my husband to battle:
Love of my first youth, my comrade.
Through summer to autumn time
The plow stands fast in the furrow,
The apples fall thick in the orchard,
And he lies out there, deep bedded
In mud and in ooze and in slime.
CURSED BE THE MAKERS OF WAR:
CURSED FROM THE WOMB TO THE CRADLE,
CURSED FROM CRADLE TO COFFIN.
CURSED BE THE MAKERS OF WAR.

I have given my last born to Moloch;
Staff of my old age, my baby,
Fruit of my ripened years.
There he is—look, do you see him?
Legs, arms, eyes gone—gone!—yes, all gone.
And I here, just watching—just watching,
With blood in my eyes, not tears.
CURSED BE THE MAKERS OF WAR;
MAY THEY BLISTER AND BURN ON THEIR SHAMBLES;
MAY THEY RETCH AT THEIR OWN PUTREFACTION.
CURSED BE THE MAKERS OF WAR.

—Reprint from *Humanity*.

---

### *The Triad*
*by* RICHARD CARLYLE

I cannot in my wildest fancies see
A God beyond the simple rule of three.
For God can't take the unseen things and frame
A solitary thing that I can't name;
Nor can this "I" by any method be
A greater man than all the God in me.

# Do You Say

*Ad'dress* for *A-dress'*
*Dat'a* for *Day'ta*
*Kew'pon* for *Coo'pon*
*Bowe'kay* for *Boo-kay'*

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Send full name and present signature, also year, month and day of birth. Communications without name and address will not be answered. Analysis should pertain to yourself and not to someone else. Address NUMEROLOGIST, The Occult Digest, 1900 North Clark Street, Chicago, Illinois.

*Names are not analyzed privately for a stamped, self-addressed envelope. The service in the magazine is free and is designed to help those who are in distress.*

C.A., Okla.—Your full name is good; present signature is not. You must use the other "C" as an initial. You show decided literary talent. If in business you should be in contact with the public.

N.H.D., Mich.—You are in exactly the right sort of work. Don't think of changing. You're sympathetic and well-fitted to meet people and understand them.

M.A.W., Calif.—Use "B" as your initial and establish the harmony you desire. Don't fight with your bread and butter if it comes honestly. You can be all you want to be outside of office hours. You should see a decided change in about a year.

M.D.B., Kan.—Drop your middle name. You love artistic detail; should have literary ability, love change and new experiences, are inclined towards mannerisms and affectations.

L.E.A., Calif.—Your signature is not good. Use your full first name. You are emotional and artistic and probably feel abused when the "good" you do to others is not appreciated.

O.L.D., W. Va.—Use either your entire full name or merely your first and last. While you are practical and careful in material things, you are also artistic and dramatic; interested in the occult.

L.L.A., W. Va.—Use either your full name or just your first and last. You and O. L. D. should be very congenial. You both like to go places and do things.

C.P.S., W. Va.—Use your first name initial "P." This gives you perfect harmony and shows that you are practical, frank in expressing your opinions, a natural money-maker and executive. You usually get what you want.

E.S., Okla.—Your birth path shows that you are practical, but your name says you are a dreamer. Give yourself a middle name—"Anne" or just "A."

R.T., Calif.—Your husband is practical and logical; inclined to be "set" in his opinions and not demonstrative. He should omit his middle name. Your signature, his birthdate, and the name I suggest are identical. I see no reason why you should not get along together if each yields a little.

R.D.McC., Ohio—Use your middle initial. You are practical; have a good logical brain. Follow some business based on mechanics or mathematics; perhaps music. Cut the idle flourishes out of your signature and make it simple and business-like.

R.I.S., Chicago, Ill.—Sign R—— I. S——, or simply R—— S——. If you like osteopathy follow that line, but develop both the occult and scientific side of your nature. You should learn to heal people's minds as well as their bodies.

L.E.W., Ia.—You are both restless and dominant. Instead of trying to fit yourself into life, you are trying to make life fit you. Learn to adjust yourself to others. Your views and opinions are a bit too critical and strong. Use either Jean W—— or Ellen W——, preferably the latter—no initial.

J.M.J., Ala.—Use your own name J—— M. J——. You are straightforward, honest, creative—possibly a bit too positive.

H.S.F., Ill.—You can't get away from your birthdate (7)—use it—don't find fault with it. H. S. F—— should give you plenty of initiative and go-get-itness.

E.F.S., Ala.—Drop the initial "E." Your middle and last name are splendidly harmonious and very strong. You should be in touch with the public. You could be a writer.

A.R., Ind.—Find some work where you will be serving under the direct supervision of another person. Such as cooking, selling in a store, sewing. Don't try to go into business for yourself.

B.M.B., Pa.—Sign your name always Bertha M. B———. Your other signature is not good. You are restless, fond of change and new experiences. I do not think you have ever "settled down" for long.

A.D.B., Calif.—The way you signed your name is all right; or you could omit the "L" if you want to. You are fond of travel, change, new experiences.

N.M.R., N.Y.—Use the initial "M," not your full name except for legal use. You are very dominant; a born leader, but don't forget to give the other fellow a chance.

S.A.S., Ill.—Use your middle initial "O," not full name, you will then be working in perfect harmony. You are extremely artistic, have good taste, a good disposition, nice sense of humor; altogether a pleasant person to know and an excellent home-maker.

E.C.B., Ky.—Your signature is good, but your full name is better. Never use your first name with your initial. You like change, excitement, travel; have a good sense of humor; would make a good saleswoman of ideas, entertainment or merchandise; but don't be tempted to misrepresent things.

L.B., Ky.—You are much "quieter" than your sister. You can handle routine and details (she can't). You are also artistic and could be before the public in a musical line.

# PSYCHIC REVELATION

*Your Problems Solved* by Za'del

**You are allowed one question. Please write briefly and plainly. Questions without name and address are not answered. Address ZA'DEL, The Occult Digest, 1900 N. Clark St., Chicago, Ill.**

***Questions are not answered privately for a stamped, self addressed envelope. The service in the magazine is free and is designed to help those who are in distress.***

R.M.W., Colo.—Expenses overlooked.

C.V.L., Ill.—You can become famous if you let nothing discourage you. The hill is hard to climb but you are a good climber.

C.K., Wis.—An inland town such as Denver or any high altitude where you can carry on your business.

B.J.M., Kans.—Yes, you are passing your first crisis and with proper food and exercise will be strong.

D.M.S., Calif.—It will be very profitable for you all your life.

H.C., Kans.—Not indicated; there are other interests for you for several years.

R.M.M., N.Y.—The subjects go hand in hand and will give you real benefit in every way.

M.H.S., Calif.—Better stay where you are.

G.S.H., Canada—Not indicated.

W.S., Tex.—There are many changes which will be very beneficial to you before the year ends.

F.H.S., Ill.—Too much red tape and not enough pressure; you should have followed it up.

M.W.H., Pa.—You will make a change for the better before Fall.

## Chen Fu — (*Continued from page 20*)

*you* show *me* happiness—you, a beggar in rags!"

"I beg of *you* nothing, my friend, but to see the light. My ragged garment is but the outer reflection of your tortured soul, torn with blind reasoning. You are so busy counting your troubles that you have no time to count your blessings. Forget self and look into your innermost soul. There will you find peace, happiness and the Divine."

"Peace and happiness," repeated Chen Fu, half to himself, for he was in a daze. Something had happened inside him; he no longer resented the old man. Instead, he faced him in humility.

"Friend," he said—and the old man smiled when he heard Chen Fu address him thus, for he knew then that the first seed of truth had taken root. "I know not from whence you come, but there is wisdom in your words. Tell me, are these things really possible?"

"Everything is possible with the Divine. Ask and thou shalt be given; seek and ye shall find."

Just then, the song of a nightingale was heard in the distance. "How beautiful," thought Chen Fu. "Strange, though," he mused, "I've never heard it before. And how exquisite the perfume of the flowers." Then, looking up, he thought he had never seen the heavens more beautiful with a glorious full moon and millions of twinkling stars. And in his soul came a sudden calm and a peace he had never known before. In spite of himself, he felt happy. He was brought out of his reverie by "Happiness" blessing him.

"My honorable friend, I leave you in peace with blessings."

Chen Fu, whose emotions had been stirred, fell on his knees, exclaiming, "How can I ever thank you for showing me the way'? My prayer is that I may earn the right to be as wise as you, for your wisdom is the beginning of happiness."

The old man smiled again, saying, "The beginning of wisdom, my friend, is the ability to recognize the presence of Divinity in everything."

With these words, he disappeared as mysteriously as he had come. Chen Fu, thoroughly exhausted from his experience, walked slowly into the house, and threw himself down on his couch. Again the song of the nightingale came to his ears, and he listened—this time with his soul.

"Yes," he said to himself, as he drifted away into sound sleep, "the beginning of wisdom *is* the ability to recognize the presence of Divinity in everything."

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*Your Handwriting Analyzed* — *By Knute O. Holm*

M.H.S., Ind.—You are of a friendly and affectionate nature, considerate of others and easy to get along with; have an eye for details and are accurate in your work.

F.A., Ill.—A very strong sense of pride and personal dignity is setting for you a high standard of conduct. It also shows that you expect your friends to come up to a certain standard. You could safely be more cosmopolitan in your association with others without endangering your own standards. It would improve your sociability.

M.D.B., Kan.—Some rather unusual things show in your writing. You take a good deal of interest in books and in self-improvement. An innate understanding of the dramatic is also shown in the general condition of the writing.

V.McL., Calif.—The down strokes prove that you take interest in many things. You do not like to sit or stay in one place very long. You must have some change in routine or environment if you are to get the most out of life.

J.M.R., N. Y.—There is evidence of resentment in the initial letters of the words. This is not a bad sign, but do not let it develop to a point where it will become a detriment to your personality.

D.R., N. Y.—A very fine degree of intelligence is plainly disclosed in the formation of the letters. The letter "n" alone shows that you possess a penetrating mind. The comprehension is rapid yet you think systematically.

G.I.W., Mich.—An active sense of humor is shown in your writing; you are of a friendly nature. You are selective in choosing your friends.

U.W.G.A., Ia.—A desire for responsibility and authority is shown in your capital letters. But you are not aggressive enough. If placed in a position of responsibility you can be depended upon.

E.F.S., Ala.—Initiative and ability to organize are both shown in your writing. You also have a keen insight into things. You lack training but are a capable person. Watch out for your tendency to procrastinate.

V.G.S., Mich.—Try not to be so critical. Distrust will breed distrust and suspicion breed suspicion.

J.M.J., Ala.—That you are a very determined sort of person is clearly shown. You are aggressive and active yet you simply won't be hurried. There are some traits that you need to overcome.

M.P., Ill.—Diplomacy and tact are disclosed in the shape of some letters. It is easy to see that you have no difficulty in getting along with others. You are sociable and make friends quickly.

B.H., Calif.—Dotting the "i" the way you do only shows you adopt idiosyncracies and fads that are of no value. It always indicates a negative trait that you would be better off without. Your writing shows a fine character.

T.E.G., Pa.—You have an investigative and analytical mind. Also capacity for attention to details and a good determination. But you are not sure of yourself.

C.H.T., Ind.—Select a career in which you will work with details, statistics. Literature, music or even some scientific lines might give you this opportunity. Drop your middle name, also your initial.

M.R., Kans.—Change the name you are using to your original name Mary. Do not use any initial. You will succeed best with foods, drugs, children, candy, cooking, sewing, etc.


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J.R., Conn.—Much confusion in love affairs is shown this year. Avoid marriage and misunderstandings with the opposite sex.

W.S., Tex.—The further you go into 1935 the better your prospects will become. Important changes for the better take place about the time this is printed.

B.L.L., N.Y.—The year is unfavorable for speculation of any kind for you. Slight improvement in your finances the last of the summer and fall months of this year.

Mrs. M.H.S., Cal.—A journey and change of residence is brought about through the influence of a good friend last of this year. It is very favorable. Cheer up.

M.L.G., Fla.—The best location is the Pacific Coast for you. A journey this year brings you good fortune. Avoid misunderstanding by mail.

A.B., Cal.—Yes, to first part of your question. Absolutely yes to last part of your question.

Mrs. M.S.M., Ind.—By all means trade in the property for something more desirable. You will never be content there. Your jobs will permit something more valuable.

A.E.N., Ill.—You will, after some delay, secure the loan.

N.M.R., N.Y.C.—Deaths will interfere with your position. You will probably change.

W.R., N.Y.—Best locations are San Diego, San Jose, Sacramento, San Francisco. Also Portland, Ore.; Salt Lake City, Utah, and El Paso, Tex.

M.I.K., Ore.—Sell the mine, but wait until September to do so when you will secure a better price.

H.C., Cal.—Yes, it will be fortunate for you to resume association.

C.L., Ill.—The trouble is you are in your wrong location. The east is better for you.

P.K., Cal.—Unsettled financial conditions rule the year, but delightful friendships favor you very much. A romance will bud soon.

M.D.E., Ia.—Undertake no action until you have those papers signed. You will win in the end.

F.L.P., Pa.—There is nothing to be done. He must pay the penalty and will have done so by the time you read this.

I.G.E., Mich.—Positively no to your question.

Mrs. W.M.G., Fla.—The outlook is better than for the past. Delightful friendships, happy conditions, trips, gains and increases are denoted for your future.

B.J.M., Kans.—A trip is denoted but you will return and pass to another grade.

N.L.G., Fla.—Best work is lecturing, spiritualistic work along mediumistic lines, organizing classes and teaching.

Miss A.M.W., Colo.—Yes, there is marriage in your life; but do not be hasty. This year you may meet the man of your dreams.


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## The Seven-Fold Law — (*Continued from page 8*)

need is a *consciousness of abundance.* This priceless consciousness becomes yours. It is supremely superior to the mere possession of additional *things.* It puts first things first. It places the emphasis correctly. Conscious of abundance, you lose all fears and worries; you know that your supply exists in Spirit and will be made manifest at the right time. This makes you still more alert to do all in your power to better your conditions; it increases your ability; your mind teems with new plans for advancement; it brings fresh hope and courage and enthusiasm and makes you a more dynamic and capable man or woman. With all stress and strain gone, you know that all is well; you have a perfect conviction of peace, power, and plenty.

From the plain, practical standpoint of making a living, I know of nothing so satisfactory as the acquisition of this I AM consciousness. It gives relief from all anxiety; it brings increased income; it results in happier associations, satisfactory business adjustments, renewed physical vitality, and mental and spiritual development.

These seven steps lead to richer and fuller living and to the expression in everyday life of one's inherent divinity. The human will is merged with that of the Divine; man is enlarged as he realizes his sonship and develops the God-qualities; the finite power is lifted to the infinite degree. Above all, he expresses this "I AM-NESS" constantly for he knows that expression is the test of being. He still lives in a world of problems but each one is just another challenge to him to demonstrate his dominion over things and conditions. He "rejoices as a strong man to run a race," for he has recognized, contacted, accepted, and made use of a Power that is all-sufficient. Every challenge brings its conquest and every conquest is but another milepost on the way to the ultimate goal of spiritual mastery.

## Forever and Forever

(*Continued from page 19*)

projectiles and tracers that swarmed suddenly about his ears.

Even before it was near the ground, I could see that the falling ball of light would land close to the infantry trench. Unless something happened to divert the attention of that hawk-eyed gunner up there the men in the other trench were doomed. Spitting and sputtering, the flare dropped swiftly earthward, its phosphorescent gleaming lighting up both trenches with damning clearness.

The star shell had not yet touched the ground when there was a sudden stir in our trench and the tall form of Garwood recklessly leaped out, tore over the uneven ground with amazing speed toward the falling ball of light. He reached it as it hit the earth, and superbly indifferent to the hail of hot lead spewing about him, swept up the shell, ran a hundred yards with it to a water-filled shell-hole and hurled it in. Even as he threw the blazing shell, came the "putt-putt-putt" of the Hun's guns and Garwood crumpled forward on his face.

Hours afterward, when the first gray streak of dawn lighted the horizon's rim, I stood with other members of our detachment, looking down on Garwood's dead face. A smile touched his grim lips, as though he were even then with the Millie of his dreams.

No word was spoken as we hastily wrapped his heroic form in an O. D. blanket and lowered him into his shallow grave. We must hurry. Soon it would be light, and enemy raiders would be patroling the area. Before we shoveled in the dirt, the boys glanced at me uncertainly. I nodded, knelt by the still form, my throat suddenly tight. And then I uttered what to my companions must have been a most astonishing prayer.

"It's been four days, Garwood," I murmured. "May the God of peace and war be with you—and Millie, forever and forever."

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## Bringing Your Stars to You — (*Continued from page 12*)

ings and emotions. Start new things only on days marked Good in your Daily Guide in this issue.

### LEO

(For those born between July 23-Aug. 22)

Opportunities to do things and go places will come several times now for you of my friends in Leo. Possible news of bereavement, and you need to guard your own health: nothing serious, however. Do not be too free with your money and postpone investments until later. Avoid quarrels and misunderstandings lest you lose some valuable friendships or associations. Slight domestic disturbances, but do not let your imagination magnify them.

### VIRGO

(For those born between Aug. 23-Sept. 22)

A fast-moving, swiftly progressive condition follows you in Virgo now. Many blessings come to you at this particular time. Follow your hunches and impressions. Take trips and plan for the future. Things will be easy to develop now, and plans that previously failed will be easy to bring into maturity during July. There are several marriages around you and a somewhat romantic or adventurous experience for you too. Indeed, a good month.

### LIBRA

(For those born between Sept. 23-Oct. 22)

Success in plans. Peace of mind. New ambitions. Better opportunities for self-improvement. Slight increase in income by availing yourself of proffered chances. Good health conditions unless lax in attention to the daily laws of hygiene. Short trips. Correspondence. New friends. These are all things scheduled for you in Libra for July; therefore it should prove to be indeed a very interesting month. Yes, there is romance and adventure too.

### SCORPIO

(For those born between Oct. 23-Nov. 21)

Slow-moving conditions of the past will now become brisk, for you in Scorpio. Also new possibilities develop in your personal desires. Renewed interest in your future takes place. Prospects for improving your income or business present themselves; do not be afraid of new ventures now. Improved health and general delightful home conditions prevail. New hopes will be born in your mind and much popularity will attend your friendly affairs.

### SAGITTARIUS

(For those born between Nov. 22-Dec. 21)

You Sagittarians are so restless that you were probably disgusted with several minor failures in your plans last month. Go ahead with them now. There is a revival of interests here that you should promote. Success will come to you this month according to the amount of pressure you put behind your ambitions. Guard health, but forge ahead. Possibility of trips that turn out well. Minor gains and good prospects by mail or from a distance develop near the close of the month.

### CAPRICORN

(For those born between Dec. 22-Jan. 19)

You might run around in circles getting very little accomplished now. If this happens to you do not become dizzy; just slow up your pace a bit and wait until later to carry out your plans. This is a month for rest and meditation — not for activity. Better plan your vacation and take a trip or two. Guard health and avoid disputes. Control your nerves and refuse to worry about anything. By following this advice you will come through the month triumphantly.

### AQUARIUS

(For those born between Jan. 20-Feb. 19)

First half of the month is favored with many delightful experiences. New friends, good co-operation from others, happy frame of mind. The last half of the month looks slightly confusing and unreliable. Avoid quarrels, restlessness, suspicious attitudes and a tendency to find fault. Also guard your pocketbook now and take no risks or chances with your health. Care and caution will bridge you successfully through the last half of this month.

### PISCES

(For those born between Feb. 20-Mar. 20)

You in Pisces cannot expect every month to be important, can you? July is a month in which to study, rest, relax and plan for the future. It is not a month of achievement, but rather a month of plan building. Mix with interesting people, guard your health, look to the future and keep cheerful. A good time to develop your psychic tendencies and follow your intuition. Make haste slowly and content yourself with minor successes.


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## Phrenology — (*Continued from page 7*)

names, places, time, speech, comparison, reason, mirth. These have been emphasized in recent years through "Intelligence Testing." If teachers had deliberately tried to make children unhappy they would not have succeeded better than they have by their tests and measurements. Now comes Editor Joy Elmer Morgan in the Journal of the National Education Association and says the intelligence test must go. Many others agree with him. It is another of those bankrupt systems of psychology that must go into the discard. The kindergarten and the Montessori Method unfold the powers of the intellect in a normal way and make children happy while they are doing it. Prof. Ross L. Finney said in the Journal of the National Education Association for March, 1930: "What education needs in the present bewildering transition is to locate the ultimate values of life. In quest of fundamentals the first question that has to be answered is: What is human nature? Psychology has gone bankrupt in the attempt to define human nature." We are giving here what Prof. Finney considers the first essential in the present bewildering transition. If you will study these fundamental principles you will have the true science of mind that will serve you as long as you live and will help you solve the problems of life as they come to you. Space will not permit a discussion of the elements of the intellect here but they will receive due consideration in future articles.

### *The Creative or Artistic Elements*

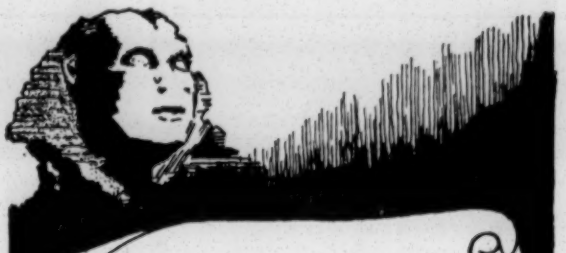
After facts have been gathered by the powers of observation and classified by the reasoning powers, they are often used by the creative mind in producing new forms. Construction, ideality, sublimity, adaptation, and imitation are used in designing, planning, and inventing in mechanism, art, business and other creative lines. The social and domestic affections function through the lower back head and are strong when the head is long from the opening of the ear backward. The intellect functions through the frontal lobes of the brain. The powers of observation are immediately above the eyes and are strong when the head is long from the opening of the ears forward immediately above the eyes. The forehead slopes backward. When the reasoning powers are strong the upper part of the forehead is well developed. Longfellow said: "The intellect is enthroned upon the forehead." Shakespeare spoke of the villainously low forehead because when the base brain predominates greatly over the higher centers then the appetites and passions are likely to rule the higher nature.

The creative powers function through the side head immediately above the temples and when there is genius for inventing and planning the head is broad in that region as in Edison, Marconi, Steinmetz and other great inventors. When the genius is in music, literature and the other arts the head is wide higher up as you will notice in eminent musicians, literary people and other artists. Charles Darwin had a great, overhanging brow and was a great observer but was very deficient in the creative imagination and he said near the end of his life that if he had his life to live over again he would have made it a rule to read some poetry or listen to some music at least once each week so that his brain centers that had become inactive through the lack of exercise would have been kept active through use. He was away from civilization so much studying living creatures in their natural environment that after thirty years of such life he had lost appreciation for music and some of the other arts. Many specialists have become lop-sided and have suffered loss of happiness by failing to study some things that are universally needed. The world needs some geniuses to blaze the way into new fields but on the whole the fairly well balanced life gives the greatest real success and the most happiness.

### *Aspiring and Governing Powers*

Concentration, self-reliance, self-consciousness, firmness or determination, ambition, caution. These use the brain centers around the crown of the head. Concentration gives stick-to-it-ive-ness or ability to keep the mind upon one thing at a time. There are many talented persons who fail in life because of a lack of concentration. Self-reliance gives one confidence in himself. If it is too strong it makes him proud, haughty and arrogant. Self-consciousness when too strong makes a person super-sensitive and develops what is known as the Inferiority Complex. This can be overcome through public speaking, salesmanship, oral English and other public activities. The science of human nature here outlined is the best guide in making mental adjustments that will break up abnormal mental complexes and form normal ones. Firmness gives determination, persistence and perseverance but if it is too strong and active it causes stubbornness and wilfulness. This can be overcome by an appeal to reason, love and conscience but not by force. Ambition is more shamefully abused by abnormal appeals than any other power. Our bankrupt civilization has been built upon rivalry, competition, prizes, and other artificial incentives that have caused jealousy, envy, hatred, and revenge between persons, business competitors and nations. Unfortunately, these false incentives have become the warp and woof in education, theological rivalry, home training and general human relationships; this has caused the world chaos which is now threatening civilization. In the preface of his book, *Is America Safe for Democracy,* written nearly fifteen years ago, Prof. Wm. McDougall, the leading psychologist of the world, begins the preface with these shocking and alarming words: "As I watch the

(*Continued on page 32*)

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## Self-Mastery

(*Continued from page 18*)

any other in any psychological fundamental particular, what has worked before will work again for another. It is reported on good authority that even cases of violent insanity have been completely cured by the use of corrective hypnotic suggestion.

Let us start in by discarding now, once and forever, all preconceived ideas in relation to supernaturalism. Every modern man and woman knows, if he knows anything of reality, that there are no supernatural deities, either in the sky or under the earth. He knows that God is not an elusive figment of the imagination, as taught by many supernaturalists, but that he is the very real and all powerful subconscious mind that rules through all nature and is identical with nature itself. He knows that Satan has no existence other than as the spectre and symbol of his own conflicting thoughts. If the findings of psychology prove anything at all, it is that the human soul, the innate subconscious mind of the individual, is fine and good when separated from the conflicting circumstances and influences of the earth life; that life is good.

## Handwriting — (*Continued from page 14*)

is easier for people of this type to acquire the technique of penmanship.

"Now for the second part. There are some very good reasons why penmanship instructors sometimes have to take the hand of a child and force him to follow their method. And often it is not because the child is dumb or doesn't want to follow instructions. It is because the technical execution of penmanship styles are so contrary to the fundamental character of the child that it is almost impossible for him to follow the method with any degree of accuracy. This is especially true of emotional and high-strung children. Not because they are head-strong and willful. It is because their emotionalism, the very foundation of their character, is contradicted by the penmanship method. Trying to force such a child to follow a certain method is like trying to change the shape of a house and still make it conform to the foundation. This, of course, holds true only where the mentality of the student has developed to a point where it is becoming positive and settled in its ways of thinking.

"Remember, it is the many different traits, through their chief executive, the mind, that place the evidence of their existence in the writing. A moment ago you said that as some traits are stronger, they may eliminate the weaker ones altogether. This is not quite true. A weak trait may be influenced but not completely eliminated. If it were it would disappear from the writing. If a person is not stubborn the evidence won't be there. If he is not sensitive it won't show in the writing. If a person has a spiritual strain in his make-up it will be brought out. Also one person likes one thing, another something else and so forth.

"So that's why, in spite of schooling and training the writing of every person is different. They think differently and their emotional developments differ. If people didn't differ in tastes and desires, likes and dislikes, and if the transmissive power of the mind did not portray the character of a person in the writing, it would be possible to teach everyone to write the same. Then within comparatively few years the whole nation would be following one style of writing."

"It would be possible, yes. At least you have brought a very interesting point."

"But if different people write differently because their characters are not the same, what about the person who claims he does not write the same all the time?"

"It is true that moodiness, emotional stress or mental strain or excitement will cause a momentary change in the appearance of the writing. But fundamentally it will be the same because the basic characteristics will remain unmoved. A versatile mind may also place evidence of its versatility in the script, but from a Grapho-Analytical point of view, the variance is not so great. We go by the average shape or condition of the letters. This law of average usually holds good. Suppose you were a business executive and had to sign a lot of papers and checks. Sometimes you had to work fast. Your hurry may at times make those signatures look different. But to the bank teller or other people trained in observing signatures they would be the same. If they weren't, you would soon find yourself in hot water.

"Now here is another thing. Some people, while writing letters, will slant their writing one way, but when it comes to signing the letter they swing the slant around. When this is done the signature is not a true indication of the character. Such people wish to give the impression that they are different from what they really are. They may be very soft-hearted and wish to give an impression of coolness and indifference. This is one reason why we must have more than merely a signature when analyzing a character."

"More evidence of versatility," was the smiling comment of our friend. "But your explanation only brings out another point. You mentioned business men and executives. There are thousands of men and women in the same vocations, yet there is not a speck of similarity in their writings. What about that?"

"There is a lot to that question and to answer it in detail would take a long time. But here is one point to consider: persons of entirely different character have talent for the same thing. This is often brought out in the formation of the letters 'N,' 'm,' 'r,' 'D,' and so forth. The angle or the compactness of the writings may make them all appear different, but the evidence is there just the same. Let us say there are two men and they are both very good musicians, but the even flow of the writing and the crossing of the 't' shows one is pleasant and even tempered while the sharpness of the writing and the crossing of all the 't's' proves the other is bad tempered. They both have talent along the same line but differ greatly in dispositions. Environment, breeding and personal desires have much to do with choosing a vocation. For instance, a young man called on us the other day and asked for vocational advice. He had ability along three lines: literature, analytical chemistry and medicine. He admitted a liking for all three, but said he preferred the literary field. We could mention a very successful man who would have made a very good doctor or even business man. Also another man who would have made a very good sculptor. They are both very well known actors, yet their writings are very different. The writings of poets also differ for the reasons mentioned before, yet the special formation of the words or the angle of the script will most likely give some evidence of poetic

(*Continued on page 31*)

## Knight-Errant of the Zodiac — (*Continued from page 9*)

him with a shield so highly polished that he could approach the lascivious monster without actually looking at her. Had he looked directly upon her dread countenance, he, as had so many others, should have been changed to stone. But the shield of Minerva, the mirror of the higher mind, gave him the reflection of this seducer of men, so that, while she slept he was able to make a stealthy approach and sever the terrifying head from her body.

No greater wisdom was ever uttered in reference to character building than is thus dramatically presented. Impure thoughts and unworthy desires not only harden the individual, but they thrive and prosper to the extent attention is paid to them. Discords within the human mind cannot be cured by looking at them, in fact, they only disappear through want of the thought nourishment furnished by their appearance before the mental vision.

To think about a thing intently is to create it in the four-dimensional world, and the more thought added to the image, the stronger it becomes, in spite of any will to destroy it. Nor can we will successfully not to think about any given thing; for to will concerning it brings its vision to the mind.

There is but one way to destroy a noxious thought, the way employed by Perseus, and that is to be so interested in something else that the attention is riveted to this—as his gaze was fixed on the mirror of his shield—so persistently that there is no room for the image of the undesirable to find its way into the field of vision.

When we think about a thing we create it in the astral world, and this four-dimensional image then becomes a pattern which the thought-cells, of which our finer bodies are composed, tend to realize in the more stable stuff of our material environment. Way back in Bible times it was said, that which we fear shall come upon us, and modern psychology is in full agreement with this view. To fear a thing is to keep its image before the mind and, by the accompanying emotion, to nourish it.

But whether the image is vicious or beneficial, destructive or constructive, the energy added to it by whatever emotion is present—fear, anger, hatred, joy, happiness, affection — sets the thought-cells within the astral body related to this department of life to work from the four-dimensional plane to attract that thing into the life. If, therefore, the thing be detrimental, find other occupation for the vision of the mind.

This same principle also must be followed if there is to be success in building better habit-systems, if there is to be success in avoiding detrimental thoughts of others, and in combating undesirable psychic forces. The more a habit is thought about, and the greater the emotion felt when so thinking, the more strongly does it become impressed upon the unconscious mind. Bad habits can be cured only through the substitution of beneficial ones which crowd them from the life.

Not all of this Medusa story has been told; only that which relates to the mental images and the desires of physical life. She was one of three Gorgon sisters, all linked by the closest bond; and when she was slain there was danger from their reprisal. Perseus was able to escape, however, by the use of the helmet shown in the constellation, which made him invisible.

This helmet had been provided by Pluto, ruler of the underworld; the planet astrologers now assign as governing the eighth house in the natural birth-chart, the house which rules all influences from, and relations to, the dead. More than any other planet, its influence is such as to enable the individual to tune his vibrations, radio fashion, to influences from the invisible world.

Those who have difficulties of a psychic nature, who have tampered unwisely with the invisible world, are here instructed by the wisdom of the past, as handed down through universal symbolism, in the best method of escaping from these remaining Gorgon sisters.

When, through strong thought and desire we tune ourselves quite completely to one frequency of vibratory rates, this automatically cuts off others. When the dial of a radio set is turned to pick up the program broadcast by one station, this eliminates the reception of programs which are broadcast over a frequency quite dissimilar. Thus it is, as proved by the experience of many people, that the best way to escape an undesirable psychic influence is not to fight it, which tunes the finer body to receive its rates, but to wear the helmet of Pluto, and become invisible and unaffected by its power, through completely and persistently tuning in on some dissimilar and constructive interest.

True to the Key-word of the pictured decanate, Perseus was a glamorous hero who felt it necessary to help the world along. Escaping from the remaining Gorgon sisters, and triumphantly bearing the severed Medusa's head, he flew high through the air; an aviation exploit which led him to the discovery of a princess in distress.

Like many mothers of today, Cassiopeia was a slave to pride and station. Living in another age, in which prestige was to be had through beauty rather than through marriage for money, or through marrying a name listed in the blue-book, we perceive in her selfish desire for personal glory, at whatever the cost to her daughter, a type of woman which is all too common at this day.

The fountains of affection, the life-giving waters of Eridanus, are given no consideration. Money, material advantages, station, are the things sought for many present-day daughters; ostensibly because they are the things believed to be beneficial to the daughters, but in reality chiefly sought because they en-

(*Continued on page 32*)


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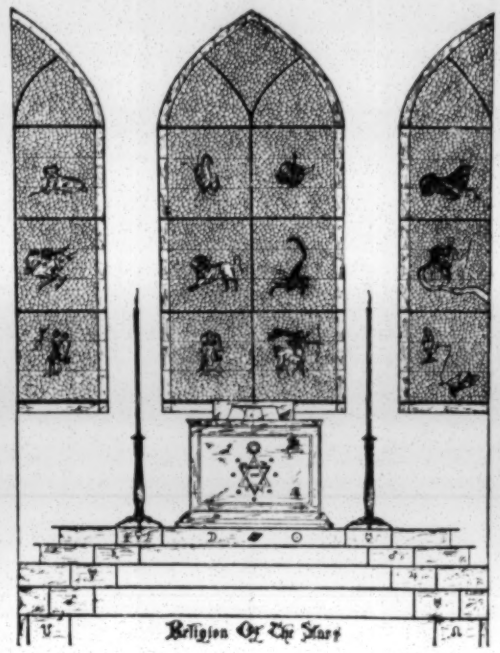


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## Scientific Healing — (*Continued from page 11*)

the chemicals and vibrations that a person is registering at the time such a plate is asked for.

To the healer with psychic sight, such a plate appears to the vision the same as does an X-Ray picture in this side of life. The diseased organ or upset condition can be located many times by a dark spot. Sometimes, if the plate thus shown is not as clear as it might be, I direct to the plate, through concentrated effort of mind-power THOUGHT—an electric current, which, on reaching the plate, makes it appear brighter and more clear.

Many of the readers of The Occult Digest will recognize what takes place: Visualization—the vision being stimulated by the power of mind, and brought, as it were, to life.

The second method I use is chiefly the result of magnetizing the lens of the eye, this being accomplished through brain-control and direct thought, so that I can see through the body, or any other object. Naturally, such a method is more difficult to develop and use, for, in order to be receptive to and able to do such work, one must be in perfect magnetic harmony in order to receive and interpret correctly what one receives. At times, because of momentary fatigue, I am unable to obtain the perfect X-Ray picture just when I desire it, in which case I wait until later to "tune-in" to the vibrations of the person I am treating, and either receive the picture then, or can by that time see into and through the patient's body. Such a method takes time for unfoldment because it necessitates acquiring the art of seeing through matter which to the average eye appears *solid*.

No matter what metaphysical or occult study we take up, we are told that there is no Time or Space and that if we unfold psychically, we can, at will, transverse all space.

To do this we must be able to see through matter, as it is called and to see through matter we must raise our consciousness or change the vibratory emanations being sent out by our brain or consciousness. It takes more than that, however, as many of us have found to be true, for though we raise our consciousness ever so high we still cannot always see in the way that I refer to. I found that in addition to raising my consciousness in order to see through matter, I also had to magnetize the lens of the eye; and in doing so, incidentally, I found that the lens of the eye is much more powerful than any X-Ray machine yet brought forth by man.

Through constant practice I found that I could see first through objects and then through the body. Eventually the organs of the body appeared clearer and appeared many times in colors —according to the chemicals contained therein. I could see, too, the gastric juices appearing in colors. In working for digestion, for instance, citing one case, I proceed as follows:

A patient coming to me a short time ago stated that she could obtain no relief, seemingly, from a dull ache in her abdominal area, noticeable especially after eating. She experienced distress after every meal; no sooner had the distressing feeling passed away than it would be time to eat again. "I enjoy eating," she laughingly said, "but I surely do suffer as a result of it." That told me that she enjoyed her food, thus showing that she was getting the food that her system demanded. Harmony reigned in her environment and in her every-day affairs, especially at meal times (harmony being necessary for perfect digestion). What, then, was the cause of the trouble?

After conversing for a few moments I received the X-Ray picture that I asked for, locating the trouble. I looked through her body—thus employing both methods of X-Ray vision. I was able to see through the body easily in this case, because I was able to attune myself to the patient's vibration, such attunement being very necessary in this work. I saw that the gastric juices were not working properly.

I will try to explain just what took place when I started treating this case, although it is difficult to do, there being so much involved that mere words cannot convey.

At the patient's next meal-time I traveled to her home psychically and saw just what effect her food was having on her stomach and on the juices which aid digestion. The fluids in this case appeared in different colors which

(*Continued on page 31*)

## The Number Cycles of French History

(*Continued from page 15*)

of Robespierre, gives us a remarkable major cycle: 1815, the fall of Napoleon; 1830, the fall of Charles X; 1842, the death of the Duc D'Orleans, heir to the throne.

The minor cycle which weaves through these years gives us in addition the death of Napoleon, the accession of Charles X, the accession of Louis Philippe and his subsequent deposition, and the year in which Napoleon III became president of the short-lived second Republic.

Again the cycle dies out (or rather disappears for a time, for it leads ultimately to 1914), but in 1852 Napoleon became Emperor, and tracing back, we find that 1852 is in the Major Cycle of the birth of the first Napoleon, while the minor cycle of 1852 leads inevitably to 1871, year of the Franco-Prussian war, which cost Napoleon III his crown; and thence to 1918, when France triumphed over her erstwhile conqueror, deposing Kaiser Wilhelm, whose father had deposed the luckless Napoleon.

Is this chance or the working out of a Pattern too vast for comprehension?

In addition to the national cycles, there are personal cycles connected with the names and birth dates of the monarchs of France, which are quite remarkable in their prediction of the important years of each reign, marking such transition points as the accession of the monarch, the birth of his successor, and the dates of his deposition or death, and the accession of his successor.

In order to determine these cycles, the vibration of the name is found according to the Hebrew alphabet, and the total is reduced to a single digit. This digit is then added to the digits of the month and day of birth, and the unreduced total is added to the year of birth. The resulting year forms the starting point for a minor cycle in which fall many of the turning points of the reign. The only exception among the seven rulers from Louis XV to Napoleon III is Charles X. In the case of the other six, either the death or the year of dethronement is unfailingly marked, and the accession of the successor is also indicated except in the case of Louis Philippe, Napoleon III, of course, having had no successor.

## Practical Palmistry — (*Continued from page 10*)

towards the index finger, terminating there with a star, this becomes the promise of a wonderful success for the future.

A square on the line of head becomes the promise of a preservation from an injury to the head.

Where the line of head is short and deep, taken in connection with a good thumb, the individual will study a few things exhaustively. The mental capacity will be concentrated in a small area.

A long line, forked, bespeaks interest in many subjects, and if deep and well lined, efficiency in many subjects. It is the indication of a diversified intellect.

Where there are many bars on the line of head—that is, little upright lines that seem to cut through this line, it often signifies a sufferer from recurring headaches.

A branch from the line of head, ascending towards the base of the index finger, intensifies the ambition tendencies of the head line itself, and is read as successful ambition.

Where the line of head terminates in a three-pronged fork, one line straight, one turning towards the little finger, and one sloping downward towards the percussion of the hand, the indications are of strong mentality, combined with business talent and imagination, a very successful combination for the successful artist or writer who sells his work to advantage.

As a general principle, applied to this and other lines, it may be stated that if the head line seems to point to any one of the fingers or mounts, the line itself partakes of the quality of the finger or mount that it points to, as for instance, if it turns to the little finger, called the finger of Mercury, the mental tendencies will turn towards commerce, whereas, if the line turns or points towards the third finger, called the finger of Apollo, the mental tendencies are towards art and literature.

Where the line of head lies high on the hand, to where it seems to be very near the heart line, the head will rule the heart. Where the line of heart predominates, the reverse is true.

A good line of head together with a a good thumb will be so likely to dominate the life as to offset many other weak signs that appear in the hand. Energy and determination will triumph over many obstacles.

(*Continued next month*)

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## Scientific Healing

(*Continued from page 30*)

I knew were not harmonious, because when the treatment was finished, the colors blended. I next brought visualization into play, and visualized the foods and the liquids mixing thoroughly. I saw the food passing through the stomach in a natural way. Such a treatment took place three times a day for approximately three or four months, until the patient was entirely relieved —a short period of time, considering what had to be accomplished solely through power of mind. It was simply a case of adding magnetic energy to that part of the body during the period when outside chemicals were being added. I became the instrument of neutralization, as it were, until normal functioning became an established habit once more. In this case I used three different methods to aid me in my work. I saw the X-Ray picture presented to my vision by a doctor on the invisible side of life, I saw through the body myself and I used the visualization method—all good when necessary.

The thought I wish to bring out is this: I hope that the day will come soon when the medical profession will recognize and take advantage of these different methods and use them along with their own. I hope that Science will recognize that these new ideas, so-called, originate from the one great Source. I know that when this is accomplished throughout the world the barriers which now exist between one healing method and another will vanish. I am holding the thought daily that our medical men and our noted scientists will work hand-in-hand with our metaphysical and scientific healers and that all those who are devoting their lives to sustaining and upbuilding the human race will work together in perfect harmony and accord, for the great good of all.

Next Month: "Mental Surgery and the Etheric Knife."

## The Secrets of Handwriting

(*Continued from page 28*)

ability. The same applies to engineers or other men of constructive talent. But in this case we pay special attention to the shape of the 'm,' 'n,' or the 'r.' And so on through the various vocations."

"H-m-m," mused our friend quietly. "Well, I know from experience that Grapho-Analysis amounts to something, but even so, I didn't really believe that thinking or mental twists, feelings or spiritual tendencies had that much to do with handwriting and the analyzing of character. There is no doubt but what there is just 'something' to the connection between character and the formation of the letters in the writing."

"Well, if we have managed to explain some points we are very glad of that," was our reply. And the conversation turned to other subjects.

## Ghosts

(*Continued from page 17*)

they follow her. This they did, followed by all their guests. Gritty led them to the gate of the cemetery where she stopped and whined. She laid down the ribbons gently and made an effort to open the gate, but the sexton opened it for her. Whereupon she again picked up the ribbons and was leading them on to the grave of Grit, and drawing near, they saw a tiny speck or something moving on top of the grave; it turned out to be a little puppy—Grit, Jr., sure enough, the very image of his dad. When there, Gritty crossed over the grave with the streamers reaching clear across the green mound. There she dropped the ribbons, started barking and wagging her tail, as much as to say: "See what I have brought you." It was a very touching scene and among all the guests hardly a dry eye could be found. Diana took the little mite into her arms, hugged and kissed it, then handed it to Eugene and he did the same. This seemed to delight Gritty for she barked more furiously and wagged her tail briskly; then she turned to go home to her kennel followed by Diana, Eugene and their guests. When there they found a little nest, snug and cozy, with three other little puppies. Diana took Grit, Jr., from her husband's arms and placed him in the nest with the others, but before doing so, she kissed him and said: "God bless you, Grit, Jr., we shall love you as we did your precious father."

During the entire ceremony in the church, the trip to the cemetery and return, those who were psychically inclined could see the smiling face of William Feagans as he gave his daughter in marriage; and even Gritty could see the shadowy forms of her Master and of Grit.

At Eugene's request two chairs were placed at the table empty; one for Mr. Feagans, as the invisible guest, and the other for Grit, Sr. It is "just a whim of mine," he said; but they were both preoccupied during their wedding supper. Those who are blessed with the sense of sight and of hearing are indeed "Blessed of the gods."

The happy couple left Ouray, Colorado, their home, and took the D. & R. G. train for Denver where they took the Santa Fe Chieftain for beautiful California, the land of sunshine and flowers, to spend their honeymoon.

**Publisher's Statement of Circulation**

This is to certify that the circulation of THE OCCULT DIGEST for the six months period, July 1st to and including December 31st, 1934, was as follows:

| | |
|---|---|
| Copies sold | 27,500 |
| Copies distributed free | 500 |
| Total | 28,000 |

EFFA E. DANELSON
Publisher

Subscribed to and sworn before me on this 23rd day of May, 1935.

GEORGE U. NICHOLS
Notary Public

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● **Don't Miss the Next Issue**

## Phrenology — (*Continued from page 27*)

American nation, speeding gaily, with invincible optimism, down the road to destruction, I seem to be observing the greatest tragedy in the history of mankind." Some time after the crash came in 1929 the English social prophet, H. G. Wells, said: "The world is on the verge of economic ruin and the leaders do not know enough to get together for joint action to save their economic system. This is more than a depression; it is something that never happened before. There will be no new recovery unless new methods of correcting it can be found. An absolute collapse of modern civilization is not only possible, it is probable." And all of this has come about through the abuse of acquisitiveness, ambition and courage. Humanity is slow in discovering the way out.

### *Moral and Spiritual Emotions*

Conscience, hope, faith love reverence, intuition, form the roof garden of our being. The powers of self-preservation are the dining room and living room. The social and domestic affections are the parlor. The intellect is the library. The creative powers are the art gallery. The aspiring and governing powers are the directors. The moral and spiritual emotions function through the top head and with the intellect constitute the centers of control that should direct the appetites and passions into channels where they will contribute to the success and happiness of each.

Conscience is the still, small voice that whispers in each and says: "Do right." It does not tell what is right. The intellect must help discover that. Paul may have been just as conscientious when he held the cloaks of the men who stoned St. Stephen to death as he was when he preached Christianity in Rome and other places but the scales had fallen from his intellect. Hope makes the optimist, the want of it, the pessimist. Faith is the assurance of things not seen, the abuse of it is either credulity or skepticism. Love is the greatest thing in the world and has been strangled by individualistic civilization. It will be revived and made universal through collectivism in the Cooperative Commonwealth. Reverence causes one to give respect where it is due. If it is too strong a person is too conservative for the good of himself and humanity. It is deficient in the iconoclast and image-breaker. Intuition had not been discovered in the days of Gall, Spurzheim, Combe and the other master explorers and researchers in the science of mind. It is often said that woman's intuition is better than man's reason but a masculinely organized woman may have better reasoning ability than most men and a femininely organized man may have more intuition than most women. Intuition and faith are most intimately related to telepathy or mental telegraphy or mental wireless, psychometry, clairvoyance, clairaudience and other phases of the finer forces of nature that have been suppressed for a century by the gross civilization of individualism but will become the beacon lights in the new order of true civilization.

## Knight Errant of the Zodiac — (*Continued from page 29*)

able the mother to secure or maintain a social position. Either unwillingly, or unknowingly, the daughter is caused to sacrifice her chances of happiness, her opportunity to bathe in the river which enables her to retain her youth, to her mother's sinful pride. For the rest of her life, unless rescued by some gallant Perseus, she is chained to the rock of material ambition.

And in a similar strain goes the old Grecian story. Cassiopeia wished to be the envy of all the other women in the world. And in her desire to outdo them she boasts of her beauty, claiming to be of greater charm than Juno and the Nereides, nymphs of the sea. This so angered Neptune—who rules the sign in which the decanates pictured by Cassiopeia and Andromeda are found—that he has her daughter, Andromeda, chained to a rock in the sea for the monster Cetus to devour.

But before this fearful human sacrifice is consummated, Perseus, flying high overhead after his conquest of the Medusa, spies the fair maiden in distress, dashes to the rescue, vanquishes the monster of the sea, releases her, and carries her off in happy marriage.

It is unnecessary here to dwell upon the release of the human soul from the blind beliefs of the Piscean Age through the dissemination of correct information. To look back even fifty years, when the Aquarian age first began to manifest, is to perceive the human race chained by Fundamentalism. Nor is it necessary to comment upon the power of undue attachment to any material thing to bind the soul to earth, and prevent its progress, both here and immediately after death.

But once more should it be pointed out that the character of the individual is the sum total of his experiences stored in the thought-cells of his finer body. No one can change these for him; no one, therefore, can slay the beast of selfishness nor overcome the noxious influence of creeping slimy thoughts, nor release his soul from other bondage. The exploits of Perseus, according to the traditions left by the wise men of the east, each in symbolical terms, conveys an important message; but most important of all, he accomplished the work himself.

Seeking, therefore, to express the spiritual teachings they sought to convey in the constellation, it may be formulated thus: There Is No Vicarious Atonement. Each Soul Is a Responsible Being, Working Out Its Own Deliverance from the Thralldom Inherited from Ancestry and Forced Upon It by Environment.

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